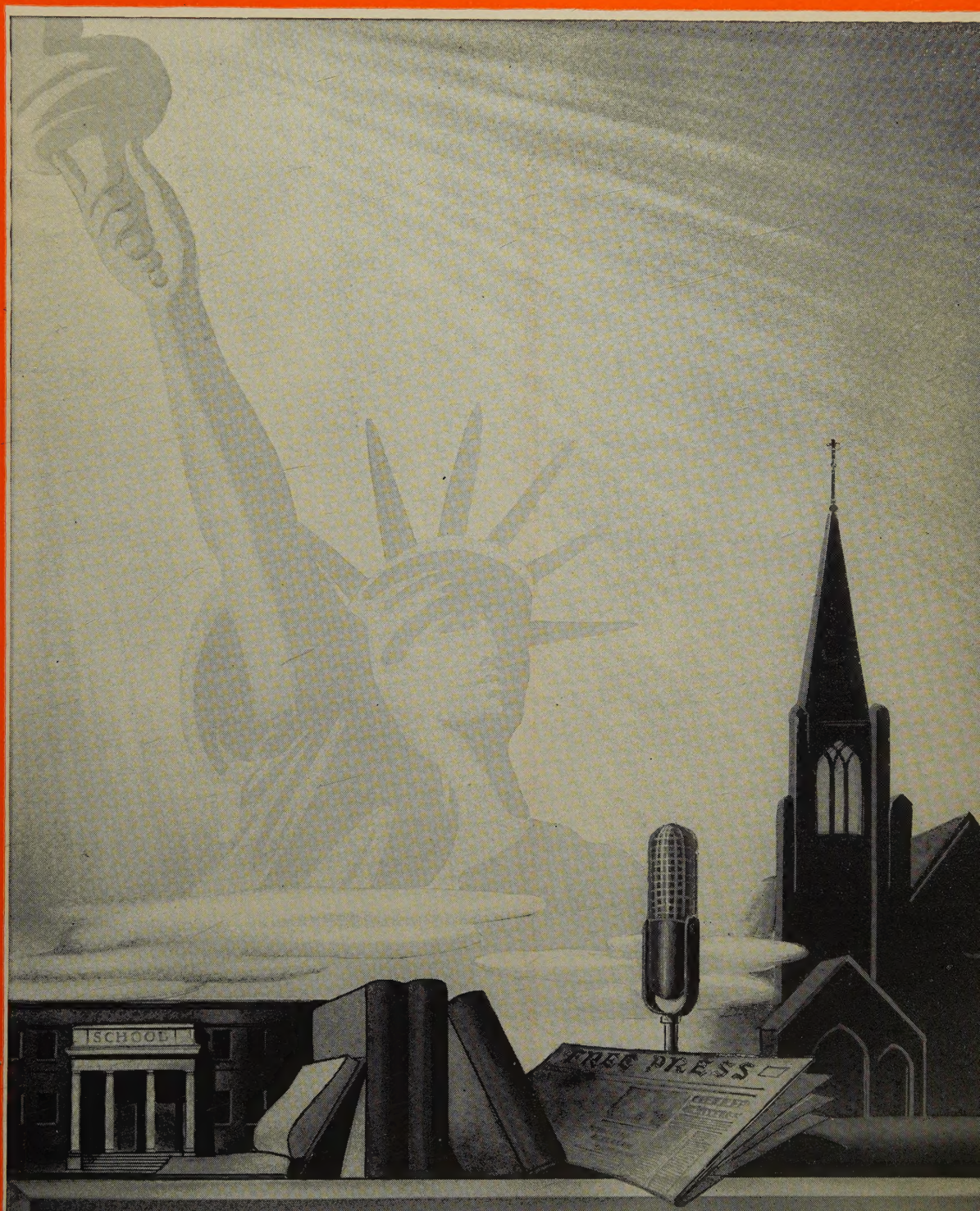
The Pastor

NOVEMBER • NINETEEN AND FORTY FIVE



NOT FOR BATTLESHIP AND FORTRESS,
NOT FOR CONQUESTS OF THE SWORD;
BUT FOR CONQUESTS OF THE SPIRIT
GIVE WE THANKS TO THEE, O LORD . . .

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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EDITORIAL

EVANGELISM is the chief business of the Church. The last General Conference recognized this fact when it provided for a church-wide Year of Evangelism in 1946.

Since that conference, Methodist leaders have done an excellent job of planning for the Year of Evangelism. These devoted leaders have helped to clarify our objectives. They have produced an abundance of suggestive literature on evangelism, and they have planned wisely and daringly for the advance in 1946.

To the issues of this advance, we shall return in future articles and editorials, but here we want to mention a fundamental problem as our church seeks to enlist the rank and file membership in the evangelistic task.

Our conviction deepens that, despite the demands of our vast programs, Methodists must somehow give more attention to the real life of the Spirit. The noise and confusion of modern life are crowding out the life of contemplation, prayer, and Christian fellowship. This fact is illustrated again and again in our local meetings, district and annual conferences, and other gatherings. The hurried, go-gettive spirit of the world invades our sanctuaries, until we feel uncomfortable if there is not ceaseless talk, business, reports, appeals for money, witticisms—every possible impediment to worship and the quiet attempts to understand our basic Christian purposes. One often feels the impulse to speak out in meetings and to ask, "What is really the purpose of this meeting? Can anyone show cause why we should spend all this time here?" No sensible person would disparage all these things in their proper places, but increasingly, it seems, our churches are preoccupied with everything except the important thing: propagating the gospel. We neglect the reading and teaching of the Scriptures. We neglect worship and wonder why prophetic preaching on social issues does not have more influence in the lives of our people. We neglect the singing of the great hymns of Christendom. And worst of all, we neglect our opportunities to teach the fundamentals of our faith. Instead we become too much concerned with programs, too much concerned with mechanics, publicity, methods. It ought to be obvious to us that when we really let the Christian faith possess our hearts we shall have no great difficulty discovering methods of witnessing to the truth and power of that faith.

All this is said because we are convinced that evangelism, like every great art, is ultimately dependent upon sincerity, not upon cleverness. Jesus taught this when he enlisted as his disciples a loyal band of humble men instead of depending upon the "best people" of his day. Our Lord knew that the Pharisees in their smugness could not witness for His cause; he knew their rationalizations, their sham enthusiasms, their personal ambitions, and their deep-seated skepticisms. Jesus also preferred his small group of devoted followers to the multitudes who were looking for some magic trick to bring in the Kingdom. Jesus did not join the "cult of bigness" nor the "cult of success." This is one reason why His mission became so infuriating to organized religion in His day. Truth demanded non-conformity with the world; the service of truth resulted in His cause being met with snobbery and scorn, but His followers came to possess a peace which the world was incapable of understanding.

Jesus, who taught the Parable of the Mustard Seed, can teach us that one sincere man is equal to multitudes who move about in confusion not knowing what their real ends in life are. And He can teach us that we cannot achieve sincerity as long as we are too busy to cultivate the life of individual prayer and group worship.

To propose to evangelize other men is to invite queries which we all deserve: "This Christian faith sounds good, but is it true? Are you willing to stake your life upon what you say?" And other men will be affected most by very simple questions which they may not mention: "Does this so-called Christian's living belie his words? What does he really stand for in the daily grind of life? Is he really concerned about my eternal welfare?"

You see, we could say all kinds of complicated things about evangelism; but in all humility we suggest that Christians must resolve to *be something* in our *years* of evangelism. *What we are shall speak loudly to the world its real altar call if it ever has one.*

Civilian Charge Again!

By LEONARD P. IVES

I WAS retired from the Army chaplaincy in 1944 after ten and a half years of service. Part of this service was in World War I as an enlisted man, immediately followed by naval service. Later I was commissioned in the Chaplains' Reserve Corps and served under the Chief of Chaplains with the CCC. In 1940, I began serving with the Army.

It was a difficult time to become a civilian; for my men, the men whom God gave me to serve, were on the battlefronts dying, and part of my heart was with them.

I had spent three months in a general hospital when the retiring board gave its decision—which was to send me back to civilian life. I wrote to the bishop that I was to come home and that I wanted a place to serve. In normal times, you would expect a chaplain to take a vacation, or at least look over the prospective fields, or wait for spring conference. But, a war was on, there was a sense of urgency upon me and I could do none of those things.

The bishop did have a place where a minister would find work, but he said that he hoped to give me something better, which would be up to my grade when I entered the chaplaincy. This place was in a different conference but it was in the area, so he believed that I could supply there for three months and await the annual conference.

Well, this place appealed to me at once and the district superintendent, an old friend of mine, was delighted. You can tell how delighted he was when I tell you that he sat up one night as I returned home to give me the setting, and then he cooked my breakfast. That is how I came to Middleport.

Within a week, I had packed my family into the car 300 miles away and started to get my goods out of storage. How well the moths had done on the cutaway! We were on our way to our first parsonage home in years. Chaplains in the Army look ahead to such a day when their families are the minister's folks again. Really, it isn't so bad living in a parsonage.

On a stormy day in March, we arrived at our new home. What a home! There were ten rooms in the house. (For years I had lived in three-room apartments in small houses back home, or near Army camps. That kind of living isn't easy when you have five in the family). A fire warmed the home; for the people seemed happy to have a pastor after nine months without one. On the kitchen table was a meal ready, with three days' reserve on the pantry shelf. The rooms had been newly papered and painted. How pleasant the living room looked, with its beautiful fireplace and great window looking out on the park. This was strange to one who had slept in barracks, in tents, or on the ground. I felt like saying then, "Every man ought to have at least three nights a week with his family in such a home."

This preacher began to think about his work and to wonder if he would still say, "Now, Men," or if he might forget the offering, or how it would seem to have an official board meeting. Consolations poured in from ministers in the vicinity; for they thought it unfair to assign a returned chaplain to a problem church.

Problems? Yes, a few, for apportionments had not been paid in full for some time and there was little interest in missions, no mid-week service, and, of course, for months no regular pastor. Still when you start at the bottom, there is but one way to go—up.

Things began to happen. Even with only three months until conference we paid our apportionments in full, and they were more than $500. A mid-week service was started with real interest; a new service flag was dedicated at a service in which relatives of the fifty persons in service pledged attendance once each week. Then conference came, and I was only supplying. What could I do? I couldn't leave these good people. I wrote the bishop that I desired to stay. Who wouldn't?

Grade means little to a returning chaplain; for he has had a task which was never small. Is it not about time that we stopped speaking of small churches and large churches? Who knows whether a church is small or large? We need to have pride in churches wherever they are. My church is in a town of 1,800, with some 250 members, and we are not

Now that he's home and settled in a civilian pastorate, Former Chaplain Ives reflects on his transition to civilian status and what he learned in the war years. He is pastor of First Methodist Church, Middleport, N. Y.

living with an inferiority complex. I believe the chaplains want a place to work, and I rather think they will take care of themselves.

The year since conference, has indeed been one of progress. We have added 30 new members and, by the way, the pastor's salary has been increased three times until it is more than the salary I was receiving when I entered the chaplaincy. The church met its Crusade quota with over $1,000 pledged—and remember this church gave only $60 to World Service the year before. We installed tower chimes for the church which operate by means of amplification to send out a call to prayer every noon to the countryside. Several courses of study were completed at the mid-week services, which had a special period of meditation and prayer for brave hearts far from home. The pastor spoke sixty times to organizations and churches on the spiritual program of their loved ones in service.

Our church was finding pride in its work and no longer was it a problem church. I felt as though I was keeping faith with my Combat Engineers overseas as I tried to tell people that paganism could never defeat paganism. I believe the fact that I served as a chaplain helped me in my task; for the people had heard the saying, "Go see the Chaplain," and they were rather glad to have a sky pilot for a pastor.

My story is not unusual, for it will happen a thousand times when the other chaplains come home. If they are not assigned to so-called great churches, they will, by the help of God, make a great church where they are. The sense of urgency will be with them. How well they know we must build the Family of God on this earth!

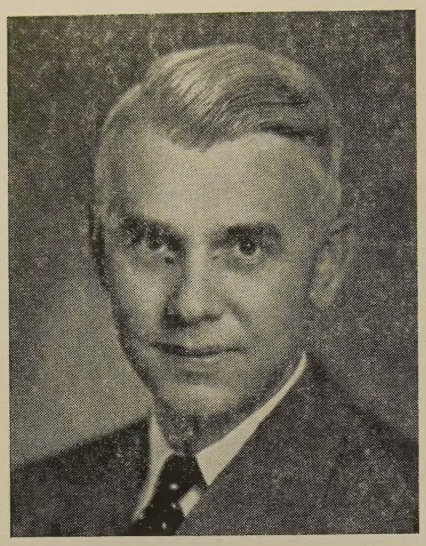
What did we learn while in service? Many of us feel that we did discover some real truths.

First, we lived with our men. Isn't there a temptation for preachers to try to live in an ivory tower apart from where men bleed and sweat and toil? A little girl once said to her mother, "Oh Mama, isn't he (the preacher) sweet? Does he live in the church all the time, or does he come down from heaven every Sunday?" Do our people get this idea once in a while? A chaplain lives with men, and when they hike twenty-five miles, he goes with them. When they sleep on the cold earth, he sleeps beside them. A chaplain shows that "he can take it." That infantry chaplain who walked thirty-five miles in twenty-four hours and had a blister, on a blister, on a blister, knew that fact. But Sunday morning he had a real congregation.

Why shouldn't a minister know how his people earn their daily bread? Try bending over four hours cutting asparagus, and you may understand your farmer friends better. Besides it is excellent for the waistline, and believe me, it is as good as golf. Why not go out and pick cherries or peaches or pears for a few days and see what it takes to be a farmer? I don't mean we ought to neglect our task, but perhaps this is part of our task. We live in two worlds and we must not neglect either.

Second, we discovered that God was not entirely a Methodist. Others of many denominations were giving a good demonstration of their belief. I was called Chaplain by men of many denominations, and never when a soldier came with a problem did he say, "Now wait, to what church do you belong?" Men in the service will be glad to know the hometown churches are friendly and co-operating to build a better world. They will have little patience with sectarian competition. I am sure our men will be glad to hear of our Union Lenten services, our week-day religious instruction and community programs, where each church rejoices in the success of others. There must be more of this.

Thirdly, we have discovered that we must quit playing with religion and really listen to God. There must be a vital church—a church that says to the world that religion does make a difference. Millions of men are feeling this urgency, and we must continue to wage peace with the same energy that we have used in waging war. War must die! Religion is no longer only for little children and old women; it is for men, and men are not at their best until they are seeking the great Companion of Life —Christ.



Pastors Who Went to War

By ELWOOD C. NANCE

How camps and combat operations affected U. S. chaplains is the subject of this minister and educator who helped with the training of some 7,500 Army chaplains at Harvard. Elwood C. Nance, a veteran of two world wars, was released from the Army chaplaincy on V-E Day to accept the presidency of the University of Tampa. He is a minister of the Disciples of Christ and author-editor of "Faith of Our Fighters."

WE HAVE all been concerned about the possible moral and psychological effects of this war on our loved ones who have been engaged in it. It is believed that many of them, as a result of their experiences in war, have become more aware of the spiritual resources of religion. And the Church is interested in conserving their religious experiences.

But what about our ministers who went to war? Are they better men and better ministers as a result of their experiences with men in camps and combat zones? More than ten thousand have served our armed forces in the Army and Navy. Some are still in the services at home and abroad. What kind of message will they have for postwar audiences? Will their estimation of the Church and its function in society have changed? What contribution will they make in helping the Church to conserve the religious experiences of those who have been in service?

Here are some of the reasons why I believe the experiences of the chaplaincy will have made better men, more effective ministers and, in many cases, key men in conserving the religious experiences of veterans.

The chaplain veteran will have an added asset as a local pastor in the postwar world. He can say sympathetically to the veterans of his community, as did the Old Testament prophet, *I sat where they sat.* He can make an excellent contribution in guiding other veterans into ways of usefulness. He can bring many of them into the Church. He will know their language, their background, their hopes and fears, their possibilities, and their weaknesses; and he can frame his ministry to them accordingly.

The chaplain veteran will be more of a cosmopolite than he was when he left home. He will have seen much of the world, even though he never left the United States. His understanding of people and their problems will have been enhanced by this experience. His horizons will have been lifted and his outlook enlarged. He will have a wider perspective of world affairs. His preaching will have a longer reach, a wider range. He will have learned to think of the world.

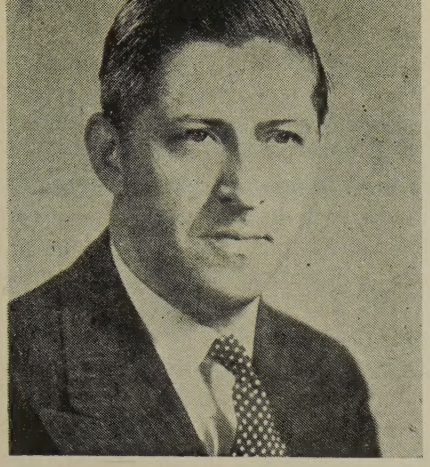
He will have more respect for missions. More than likely he has reflected that neither the Japanese nor the Germans have been able to destroy the faith implanted by missionaries. He will have seen, in many instances, the concrete evidence of the good his church's missionary money has done. (He knows even now that had the Church been more zealous in missionary efforts, this war might have been averted.) He will have seen the results of godlessness among rulers and their people. He will realize that future wars will come upon us unless more of the knowledge and wisdom of God gets into us.

He will be more socially minded and more co-operative. In the service, the chaplain learns to understand and work with many other religious leaders who have different outlooks, different convictions, and different methods of worshiping God. He learns, if he does not already know, that other people also love the Lord and have light and wisdom.

The organizational side of the church's life will not be so difficult for the chaplain veteran. In the Army and Navy, he learns the necessity of organization, teamwork, and personal discipline. Those chaplains who have always found church boards and officials something to complain about will get along better with them after having lived by the regulations and directives of commanding officers who, it should be emphasized, have to live up to the expectations of officers over them.

The chaplain veteran will preach shorter and more effective sermons. He will have learned to say more in fewer words and in less time. Fifteen-minute sermons are the standard in the Army and Navy.

The chaplain veteran, in most cases, will be more human and, at the same time, more godly. He will have lived with pain and sorrow and destruction. He will, therefore, give much time to the healing ministry of the Church. He will be more likely to seek out the lonely ones in every community whose loved ones never returned. There will be others whose dark memories will need to be banished by his sympathetic ministry. He will know that the home front will always need a man and a message to undergird morale and inspire men and women to walk with God.



Evangelism As a Rural Parson Sees It

By STANLEY E. SKINNER

Any evangelism which attempts to be realistic will impel men to dedicate their lives at church altars, but it will also combat the evils that blight all rural life, believes Pastor Skinner. Evangelism, then, has much to do with economics, public health, recreation, stewardship of the soil, home life. Pastor Skinner serves Westdale and Williamstown Federated Church, Williamstown, N. Y., a three-point charge.

FOLLOWING the national meeting of the Methodist Rural Fellowship last fall in Elgin, Ill., a symposium was held, sponsored by the Fellowship. The purpose of the symposium was to learn at firsthand just what the major boards of the Methodist Church are doing for town and country churches. Most of the boards sent representatives in compliance with the request of Ralph L. Williamson, past-president of the Fellowship.

To many of us, this symposium was one of the most important things that occurred at that Elgin gathering. In the first place, it afforded rural pastors a means of acquainting themselves with the rural emphasis that is being made by our major boards or, as the case sometimes proved, the lack of a sufficient rural emphasis. Secondly, it afforded rural pastors an opportunity to present their ideas directly to representatives of the boards.

Our Board of Evangelism sent Dr. Roy Short, who gave us a fine survey of the work of his board. He referred to the Schools of Evangelism being held to train pastors. He mentioned that his board was preparing a rural survey card and that an attempt was being made to meet specific needs in rural communities that are not met by materials now published.

The writer is venturing to write this article because he agrees with Dr. Short that a realistic evangelism is one of the specific needs of the rural field that it is not being met by materials now published by our own board. Much of what writing has been done along this line has been supplied by urban pastors. This material has been good, but many rural men feel that more needs to be said.

Much of the emphasis in our evangelistic literature has been on enlistment. We are expected to get so many decisions from so many families visited. This regulation of our evangelistic efforts by the calendar year is going to make it difficult for us to get our people to see just what the full demands of evangelism are. Perhaps the rural mind, geared to the growing processes of nature, hesitates to step up the evangelistic production line as rapidly as some would have it. It is my opinion that in the long run the interests of the kingdom would be better served if more emphasis was placed upon the demands of Christian evangelism. This securing of decisions may mean much or it may mean little, depending upon how well the candidates for Christ have understood what it all means.

If by evangelism we mean the effort to lead all men to dedicate all of life to Christ, it is not something that can be accomplished in this church year, so that we can divert our attention to some other interests in the years ahead. It cannot be made too clear that we are persuading our candidates for Christian discipleship to enter upon a way of life that is all inclusive and lifelong.

Somehow we must attempt to develop a new sense of Christianity penetrating all of life. Our candidates for Christian discipleship must be made to see that they need Christ at all times and in all places. They must be made to see that there is no division of life into the secular and sacred. They must know that religion is not just one of many interests but that it is the central integrating principle of all life. The Christian today finds himself in a world that is less and less governed or motivated by the faith he professes. He becomes aware of a growing cleavage between the ideas he hears expressed in our churches and the ideas that he sees governing the daily lives of many people about him. Any evangelistic effort must face this secular and religious cleavage of life.

It is not enough to lead men to give their lives at the altars of our churches. We must have a plan for them as they leave the altar. It is not enough to talk about the love of God. We must have a program for the community, so that men shall begin to get some idea of what a community should become where the citizens of that community worship a God of love. It is wrong to permit our people to be satisfied merely with the inspiration and enthusiasm gained through our worship services. We must lead them to know the profound inspiration and satisfaction one gets as he puts his faith to the test in daily life.

In our attempt to develop a new sense of Christianity penetrating all of life, we need to stress two major points: (1) the importance of taking Christianity into our *innermost lives* that we may meet the need of personal purity, and (2) the importance of taking our Christianity into our *outermost world* that we may know and have the power to witness effectively for Christ.

Taking Christianity into our innermost lives for the sake of gaining personal purity means about the same thing whether our people are rural or urban. Many of us need cleansing from what we may call the *grosser sins,* such as drunkenness and licentiousness. We also need cleansing from what we may call the sins of the *disposition,* such as, ill-temper, self-seeking, jealousy, unbrotherliness.

Obviously any effort to stress the importance of Christianity penetrating all of life involves us in a comprehensive approach. A rural church program based upon such an emphasis would include not only such traditional matters as prayer, worship, Bible study, Christian education, stewardship and missions; but it would also include the study of health, citizenship, home life, vocational interests, recreation, stewardship of the soil, church co-operation, a new economics suitable to rural industries, the importance of encouraging rural industries, the unique values that lie in rural neighborhoods, the importance of church uniting with other rural agencies, and the importance of rural and urban churches coming to a greater mutual understanding of their problems and interests.

Let us take for one topic the matter of church co-operation as it applies to the rural field. Many rural men are serving areas that are highly competitive, over-churched areas. Any denominational evangelistic effort that neglects this point is going to be ineffective. In fact, an evangelistic effort that does neglect this point may only serve to aggravate the local situation and tend to develop sub-christian goals and attitudes.

Traditional evangelistic efforts usually fail to consider the drift of rural youth away from our rural churches into urban churches, thus draining our rural churches of some of its best leadership. This drift from our rural areas into the city is partly due to the fact that up to now few communities have made a co-ordinated effort to interest their youth in rural vocations. It seems to me that a sound rural evangelism should be interested in such a matter.

Let us consider the matter of recreation. Again, any effort at evangelism that neglects this important phase of life is highly unrealistic. Many rural churches are failing to interest young people because they haven't invested enough interest in their youth in the first place. The problem of providing wholesome recreation is a very big problem, particularly for youth, and we had better give some attention to that matter. More adults would also be interested in our Christian program if we would take greater interest in wholesome recreation for adults.

Traditional evangelism has said little about economics, which seems strange when the individual Christian spends the greatest number of hours of each day in some kind of economic pursuit. In these days when so many are swept off their feet by the gospel of becoming a success, we find that similar stresses are affecting many of our rural areas. So now we have the idea of bigness applied to farming, until it becomes a commercial enterprise buying up four or five farms and making them into one large farm owned and operated often by someone who lives some distance from the community in which the farm is located. Our rural sociologists, while conceding a place for some large farms, place greater significance upon family operated farms. The church whose evangelism heeds this economic problem is going to serve the interests of the kingdom.

There are other economic matters that a realistic evangelism should consider. All rural areas are not farm areas. There are such major industries as coal, oil, lumber and quarries or mining—all located in rural areas. A realistic evangelism should consider the use of our natural resources in the light of the needs and interests of everyone. There is dynamite, perhaps to the degree of atomic proportions, involved in any such discussions, but it is time the Church pioneered here. Many of our major rural industries are now owned and operated by urban people who are wholly ignorant of the importance of rural life.

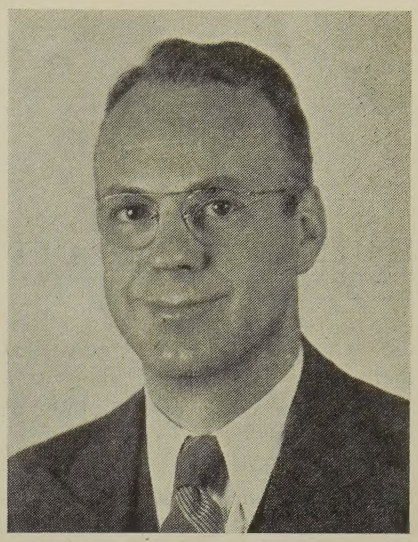
Other phases of our economic life involve the adjustment of agricultural income and urban income; the matter of rural labor and unions, and the growing importance of various types of co-operatives which have certain values which cannot be claimed by our laissez-faire competitive type of society. Traditional evangelistic effort enlisted people to become members in our churches, but unfortunately it did not stimulate them to question certain economic and political relationships, which made it extremely difficult if not impossible to develop a Christian society.

Traditional evangelism has not made the topic of stewardship mean much to rural people. The individual Christian should know that evangelism involves not only a saving of his own soul, but of soil, natural resources, and communities.

Traditional evangelism brought people into the Church but it left them with many social blind spots—among them the matter of health. A comprehensive evangelistic approach would make it clear that the improvement of the health of a community is our moral duty. In some ways it is more difficult to improve health in the country than in the city, even though the country is characterized by a more normal way of living. Many rural communities are either loosely or completely unorganized for health services, and there is less money to be used for health purposes.

The last topic we shall consider is the rural home. While divorce rates on farms and in villages are markedly lower than in the cities, there are many, many homes that are not happy, resourceful, Christian homes. Every facility in the community and every agency should be utilized in the effort to get others to see the significance of the family to society and to establish possible methods of achieving Christian homes.

Rule, Reason and Reward



By CHARLES W. GRANT

How the minister's devotions affect him as a man, and how his devotions affect his ministry—these are the concerns of Charles W. Grant, pastor, Highland Methodist Church, Fort Thomas, Ky.

THERE are three words which I wish to stress in connection with the devotional life of the minister. These words are *Rule*, *Reason* and *Reward*. These are the three principal pegs upon which we will hang our thoughts.

RULE: "That which is prescribed or laid down as a guide to conduct." Let it be a rule that the minister have a definite devotional period. Does this sound absurd? Yes, to the one wholly unacquainted with the demands of the modern minister. But to the one who knows the many and varied demands made upon the minister, it is not absurd. The average minister must be a "go-getter"; a good mixer; a student of many books and an authority on one, the Bible; a good financier; an excellent administrator; a servant, ready at any moment to serve the people in a hundred different ways, even to the point of serving as a community taxi driver.

With these many and varied duties, and most of them worthy ones, facing him daily, it is not always easy to take time for his private devotional period. Therefore, the rule: let the minister have a definite devotional period. This rule should be inflexible—utterly so. It should be like the iron hand in the velvet glove. The rule should have the pressure of an iron hand—yet the attractiveness, gentleness and persuasion of velvet.

The devotional life must be, not only a duty, but a pleasure. Some time, some place each day the minister must meet his Supreme Commander face to face, to discuss the problems of his parish, as well as his personal problems. The great Paderewski said that if he stopped practicing on the piano for a single day he could notice the difference in his playing; if he stopped for two days, his family knew it; if he stopped for three days, his friends knew it; and if he did not practice for a week, his public knew it.

Of course, this kind of practice calls for discipline. So, also does the devotional life of a minister. Our sleazy minds get like lazy horses, and they must be whipped into action by strong discipline. Sometime, some place, each day the minister must meet his God. Past activities should be reported, future orders received. I believe that E. Stanley Jones maintains that morning is the best time, especially for him. Many of early Methodism's bishops found the very early morning hours the best time for prayer. George A. Buttrick prefers the evening. Whatever the hour, daily prayer is essential!

REASON: There are many reasons why one should cultivate his devotional life. The Scripture clearly reveals that it was a custom with the people of God. Concerning the parents of Samuel, the first child to minister in the Temple, it is written: *And they rose up in the morning early, and worshiped before the Lord.* . . . Not only godly parents prayed, but goodly kings also: *Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.* What an experience for Hezekiah! What an example for his people to follow! The Psalmist said: *My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.* And it was said of Jesus: *And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.* I cite these Scriptures for one purpose: to show the worth or value of devotional activity. Here you have parents, kings, psalmist and Saviour. They lived in different periods, under varied and changing conditions, served in different capacities and faced different problems—yet they were in perfect agreement in believing in the worth of prayer. They had devotional activity. I am glad for these Scriptures. I always feel so firm and secure standing on the Divine Word. The Scripture clearly reveals that because some of

the characters therein cultivated their lives devotionally, they were strong in the Lord and the power of his might.

It is good to begin with the Scripture, but we need not confine ourselves to it. We think of the lives of others, some of whom we have read, others whom we have known, or now know. I have been told that during his college days, E. Stanley Jones made it a practice to spend thirty minutes three times daily—morning, noon and evening—in meditation, Bible study and prayer. And now, behold what a world-wide ministry he has become. To be sure he is brilliant, but how do we know but that those devotional habits sharpened his intellect. To be sure God gave him a wonderful personality, but how do we know but that those devotional habits increased, intensified and enriched that personality. Prayer, praise and meditation—for all these and more enter into our devotional life, and will do much for both intellect and personality. Dr. Jones has a wide and effective ministry. I do not believe we can account for it merely by mentioning his keen intellect and fine personality. I believe his consecration has had much to do with it. And that consecration was made possible only by a well-planned, well-executed, well-disciplined devotional life. Many others could be mentioned: Rutherford, John Eliot—"Apostle to the Indians,"—John Walsh, Martin Luther, Heber—famous author of hymns—Livingston, Asbury, Morrison, and others.

Further, we ourselves inwardly confess that when our devotional life is well cared for, well executed and heartily entered into, our life becomes orderly and we are amazed at our strength.

The last peg on which to hang our thought is *reward.* This is an American word. We are willing to do those things that "pay." Every activity must strike some dividend—else we have nothing to do with it. This spirit pervades our economic life and has been carried over into our religious life—if indeed the two may be separated. But of nothing can it be more truly said that a well-ordered, well-executed devotional life carries great rewards. I am not now interested in the technique. Many and worth-while volumes have been written by able men and women. I am now thinking of the rewards. I have several to mention.

Inner Satisfaction: When one neglects his devotions, he brings on "winter-time" in his soul. This means cold winds, frigid attitudes, and icy indifference to the fundamentals. But with the devotions given full time and leisurely development, the soul enters into a "summer time"; then there is warmth, growth, foliage, flower and fruit. *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.* So, with a consciousness that we are glorifying God, we have inner satisfaction. This means strength. Certainly those who deal with the things of the "spirit of man" as much as ministers do, know the unspeakable value of inner satisfaction. What a reward!

Golden Discoveries: Some of the greatest texts you have preached from are those you have accidentally discovered. That is to say, you were not looking for a text, but suddenly came upon one—while doing your devotional reading. You had read that certain passage time and again. It was there all the time, yet you didn't discover it. But during your devotional period your soul was in the "white heat of adoration," and the eyes of your mind were opened. They saw something they had never seen before. This is no mere idle talk. Every preacher of the Gospel worthy of the name has had this experience. It did not *stop* with him. That text he lifted from Holy Writ and set down as letters of fire into the all-too-comfortable hearts of his congregation. That very text did something for *them* too. It was a discovery, golden and precious. This makes preaching enjoyable for the preacher and profitable for those who hear him. It all flows out of the devotional life.

What wrong we do ourselves and our people, when we allow little and lesser things to cheat us and to crowd life with so much activity that we neglect our devotions. Oliver Wendell Holmes spoke of the people who "die with all their music in them." He referred to the many people who have splendid potentialities which are unrealized. Indeed, some of us are living and dying without deep spiritual sight and insight, simply because our lives are not too well regulated and we have not enough time—or willingness—to pray as we ought.

Promises Sealed: Living the Christian life and preaching the Christian gospel present many difficult situations. Frequently we are pressed to the wall and, realizing the utter inadequacy of our human wisdom and strength, we turn to God. We find His promises in His word. At times, special promises seem to be "sealed" to our hearts. They fortify our souls. They give us courage. They impart strength. In the midst of darkness they become lights. I heard of one outstanding preacher who silently whispers to his God a given promise each time just before he speaks to the audience. Martin Luther had an experience something like this. While he was doing penitence, climbing

the Sancta Scala in Rome—part of which the Catholics believe was miraculously transported from Jerusalem to Rome—the voice of God spoke to Luther and said, "The just shall live by faith." What a statement! Did you ever stop and ponder long enough to realize what that meant to Martin Luther, to Protestantism, and to Christianity at large? Suppose Luther had been "out of tune" with the Infinite? But no, the promise that pointed the way of salvation was "sealed" to his heart.

The Heightened Conception of God: Scanty devotion gives us a limited conception of God. Recently I heard a minister say one had better have a little faith in a great God than a great faith in a little God. He continued: "You are safer on a strong ladder in which you may have little faith, than on a week ladder in which you might have much faith."

Yes, it's our conception of God that counts. After he had passed his seventieth birthday and had retired from his long pastorate at Bournemouth, Dr. J. D. Jones, speaking of God and his sovereignty said, "That was my own sheet anchor during the dark and testing years of the Great War."

In our study, during our student activity, we see God in history; in our visitation and personal contact, we see God in nature and human nature; but it is in the quiet of the devotional hour that we discover God in the sanctuary of our own hearts. Buried beneath the old city of Shechem there is said to be a river which makes a soft murmur. During the day, because of the noise of the traffic and the cries of hucksters in the bazaars, the moving stream cannot be heard. But when the sound of tramping feet and bargaining voices dies away at evening, the rippling of the hidden river is easily audible. God is with us in our ministry all the while, yet sometimes it is so difficult to hear his voice and be conscious of his presence, unless and until we draw aside in quiet devotions.

Relative Ease in Sermon Building: I use the word "relative," for preparing Christian discourses for thoughtful and needy congregations is not easy for most of us. I heard one of Methodism's most brilliant leaders—now in a place of high responsibility—say that he simply *could not* prepare two new sermons each week. His writings indicate he is not sloppy in his thinking.

Sermon building is one of our main tasks. Every true minister loves his pulpit activity. But it calls for endless preparation. One, two, or three messages a week—with funerals and outside speaking engagements—and other activity. Under the most ideal conditions it is difficult.

I am of the conviction that the well-ordered devotional period will aid in sermon building. It prepares the soul to stand on tip-toe and every faculty of the preacher to be on "the alert." Memory is at its best; the imagination prances like a fiery steed; suitable illustrations swarm into the mind as bees in the honeycomb; the hand must be ready to record. A sermon thus born will be delivered with delight. And people know when we enjoy preaching. What a reward!

Overflow in Preaching: Bishop Quayle said, "Preaching is a robust business. It is not ladylike. If after the manner of men I have fought with the beasts of Ephesus, is not a phrase descriptive of physical or metaphysical lassitude or incapacity. The preacher is not a man of cartilage: he is a man of bone and sinew. He feels the riot of many deeds. Life is epic to him."

"Preaching is my main business," we love to say. To the preacher, the pulpit is his throne. There he wants to be his best. Every minute he is behind the sacred desk the soul must be aglow with divine love and the mind stimulated with the majestic thoughts of God. Nothing must be commonplace. Everything must be divine. The preacher must be turned loose, released, at ease, in great liberty to speak his best. Frankly, on Sunday morning when I face my congregation, nothing contributes to that feeling of "ease, liberty and release" quite so much as the consciousness that in the week past I have not failed to meet my God and get my message from Him.

Our pulpit activity must not become perfunctory. Quayle says, "When a minister becomes perfunctory he is lost." A vital prayer life will keep alive a sense of God, put real meaning into such words as *eternity, soul, sin, heaven, hell, holiness, repentance, forgiveness, adoption, Son, Saviour,* and scores of others. With this Living Presence and these living words within and all about us, the pulpit will glow with heavenly grace. What a reward!

It Will Make Us Better Men: And what man does not long to be better? St. Teresa said, "For my part, and I have been long at it, I desire no other gift of prayer than that which ends in making me a better woman. By its fruits your prayer will be known to yourselves and others." To elaborate on this is wholly unnecessary; for this is what we all preach.

A ministry born of God is blessed by God. A definite devotional period will make us not only better men but also more effective ministers. Surely we are all agreed that, *except Jehovah build the house, they labor in vain that build it.*

SYMPOSIUM:

The Sunday School . . .

In editing this discussion of the Sunday school, Edward Laird Mills got statements from five pastors representing varied types of churches, but pastors whose work with the Sunday school has been characterized by realism and competence. He serves Court Street Methodist Church, Alameda, Calif.

THE pastor is the key man in Christian education. For Methodists that fact is given formal definition in *The Discipline*. Therefore, the pastoral point of view deserves prime consideration in all discussions concerning the present worth of the Sunday school. The contributions appended will serve to open up the subject and to stimulate thought. Some additional questions may well be discussed, and readers of THE PASTOR are urged to express themselves on one or more of them. A later issue of THE PASTOR will exhibit the results.

Among the points which call for comment are these:

How can the various phases of Christian education in the local church be integrated? These include the Sunday school, week-day schools of religion on released time, daily vacation Bible schools, week-day sessions of Sunday school classes, pastor's classes in church membership, and education in missions which calls for co-operation from the Woman's Society.

Other items might take up the more adequate use of extensive church educational plants built at heavy cost; a greater pastoral share in the creation of curriculum content; the giving of a dramatic and colorful quality to Sunday school work to enable it to compete for leadership successfully with other youth groups, such as Boy Scouts, Camp Fire Girls and Four-H Clubs.

The basic difficulty lies in the fact that Protestants have never taken education in religion seriously. Originally the Sunday school was a supplement for efforts made primarily by the family and to a lesser extent by the public schools. The withdrawal of these agencies from sharing in the task threw an unexpected and intolerable load on the Sunday school. In some way they must be brought back into the picture. The editor of a great Protestant journal was asked his opinion on this matter in a discussion hour not long ago. He replied in substance: The question is most baffling. I confess that the more I look into it, the more sympathy I have with the viewpoint of Roman Catholics and some Lutherans, namely, that parochial schools constitute the most adequate answer. It is the unique value of a recently published volume, entitled *The New Education and Religion* (J. Paul Williams, Association Press) that it brings out the depth and breadth of the problem.

When the relative amount of time and money expended is considered, it is clear that secular education has failed even worse than the Christian variety. Therefore the tendency of the latter to imitate the former has been most unfortunate and it must now regain a decent sense of self-respect. A French exchange professor working in this country for some years, has just written a competent, witty, and up-to-date commentary on secular education (*Teacher in America*, Jacques Barzun. Little, Brown & Co.). Reading it will help to a complete understanding of the whole subject.

Dr. Rasmus' suggestion that adult classes be relegated to a week night is intriguing. Would it not be still better to hold them on Sunday evening and let them fill the aching void left by the general discontinuance of worship services? Most of the members of these classes are suffering from fatty degeneration of the spiritual life superinduced by over eating and lack of exercise. Some of them should be asked to teach and others should be utilized in a canvass of "constituents" including the non-church parents of Sunday school children.

The question is now before the house!

WHY THE CRISIS?

HENRY IRVING RASMUS, JR.
Buffalo, N. Y.

The crisis occasioned by a decline in attendance in the church schools of most Protestant denominations has reached the serious stage. The primary reasons for this decline are familiar to well-informed churchmen. However, may we review three of them briefly?

1. The appalling apathy among parents in regard to the religious education of their children is an open scandal in this nation with its traditional religious heritage. With many of these parents, secularism, the most formidable foe of religion, has undermined the belief that spiritual foundations really matter.

2. The spontaneous interest which a child may have in the church school —and this interest is by no means inherent nor universal—is often dampened and finally crystallized into forms of critical thought and habit by the parents' attitude. The

EDWARD LAIRD MILLS

child's lack of interest in things spiritual is many times directly traceable to that of his forebears.

3. The mediocre type of leadership provided by many church schools cannot be denied. Entire departments disintegrate through the carelessness, lack of loyalty and sheer absence of ability of those appointed to lead. Too, there is the unwillingness of a large number of capable people to assume responsibility in this important work.

The solution of our problem lies, I believe, in this matter of leadership; and there are certain things that courageous statesmanship and genuine sacrifice can accomplish.

In the Church, as elsewhere, the good may be the enemy of the best. Organizations of lesser skill than the church school in producing spiritual values often divert potential leadership from it. In its claim on qualified leaders, the training of our children and youth must be given priority over good programs, but those which are of secondary importance to it.

The organized Bible class sometimes enters into direct competition with the Sunday morning service of worship. Many adults have a way of dividing their time between the Bible class and the service of worship. The results attendant upon this practice are ruinous to both groups. To correct this evil, Bible study classes for persons above high school grades should meet on a week night and not on Sunday. This plan would release many capable leaders for participation in departments for children and young people in the church school, who are now merely auditors in adult classes.

In this matter of leadership, the compulsion of love is not enough. Wherever it is possible, church school officers and teachers should receive financial remuneration for their services. The old idea that these people should serve for the sheer joy of it has just about played out. If the school is to survive, and it cannot without faithful and skilled leaders, something must be done at this point.

One could wish that groups of Protestant Churches in every community would join forces to approximate in the church school the standards of teaching and curriculum attained in the public school. Probably, this is hoping for too much. However, all Protestants will do well to ponder this fact: our program of religious education must compel respect before it can command loyalty.

THE REAL PROBLEM

EARL D. C. BREWER
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The "problem" of the church school is a part of the "problem" of all society today. Society is sick: the church school is sick. Society is sickest in the spiritual or value aspect. The Church and its school are supposed to mirror this aspect of society. So the church school may be sicker than other parts of society. It is important to remember that a sick society is reflected in a sick church school.

The "problem" of the church school is a part of the "problem" of the total Church. To "pick on" the church school as a scapegoat for the sins of the Church is not helpful. The Church, too, is sick. Naturally such sickness is reflected in the school of the Church.

Really to treat the ailing church school there must be a real diagnosis of the sickness of society. That task cannot be performed (to change the figure) with broad brushes in the hand of an inexperienced painter. But it must be done by a staff of experts in things spiritual and social. The findings must ring true. They will be simple. They will deal with the vital parts. They must be spread widely. Such a diagnosis would point toward treatment.

Here are a few elements which need to be studied by those making such a diagnosis—as they appear to a Methodist circuit rider. Some of the elements may be vital: some are undoubtedly superficial.

1. The church has been largely overcome by the "world." Ideals of materialism, bigness, money, power —these are of the world. This bad blood beats in the heart of the Church. Is it any wonder that poisoning results?

2. Church leaders—lay and clergy —cannot share what they do not have. Sunday school teachers cannot teach what they do not know. Preachers cannot lead where they have not been. When the blind lead the blind none find the vital way.

3. The church school is more often a growth in pagan prejudice than growth in Christian grace. Yet a Christian institution exists only to learn and serve in truth and love as followers of Jesus Christ. Is it unusual that such a situation should produce multiple personality and institutional illness?

4. Church schools mirror public schools better than Schools of Christ. Methods of teaching, teacher training, efforts at character education, buildings and equipment try to copy the "secular" pattern. Minus state taxes and compulsion this "apeing" process bogs down. Yet it is done enough to lose the dynamic and content of a vital School of Christ.

5. Part of this halting is in regard

to teaching the Bible. The halting is between a proof text, verbal inspiration concept and the historico-critical approach. Obviously, the need is to move on to a vital synthesis. The meaning of the Living Word and will of God for the lives of people is the precious "content" of the church school. If that loses its power, the church school loses its importance.

6. The "church" and "church school" have often developed separately and in competition with each other. Implications are numerous and destructive. The little spiritual force of the faithful few is dissipated in duplication and "wheel turning." The pastor often considers the church school outside "his fold." Witness how seldom he sits down with his teachers to teach them. There are separate enrollments kept for church and school, separate leadership, separate organizational patterns. This may be understandable from a historical viewpoint, but is quite untenable in view of present-day demands. There needs to be restudy and experimentation with a whole and organic approach to the Church-church-school pattern. This is especially urgent on circuits.

7. New "wine" is more important than old bottles. Patching up the church school here and there may be all to the good. But that will fail of the will of God for the school of the Church. A new "wine," a vital spirit, a dynamic love, a fruitful faith—these need to be created in the hearts of men and poured like a mighty flood through the institutional channels of church and church school. What if it washes out some of our old concepts and pet claims? All the better! We could have more faith that the new "wine" was from God!

Finally, then, the church school must be organic with the Church. It must be a school of Christ. It must nurture the will of God. God is the source of its power. Prayer is its technique. Love is its attitude. Loving service is its constant "project." Growth in grace is its process. The loving will of God in the growing lives of persons is its goal. "The Kingdom of God is at hand"—this is its constant expectancy. The Kingdom of Heaven on earth is its glorious commission.

THE AIM

Jesse W. Bunch

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Our most important question is, "How can we get a healthy growing church?"

A healthy church is an organized church. Its working file has accurate cards on each family in which there are members, on all Methodists who have their membership elsewhere and on all Methodist preference families. The Church is set to reach these families regularly with its program for each age-group, with good literature and with personal friendly appeals for co-operation. In many churches the Woman's Society, organized on geographic lines, makes this survey and card file and keeps it up-to-date on new, sick and needy folks and on children who are not in church school. This file is available for the Methodist Men's organization and the church school workers. This is the mechanical side of a healthy, organized church. Historically, it is Wesley's "Class" or Unit System brought up-to-date.

But the problem is not just to get the child or person into the church school or church. The real problem is what happens to the child when he comes to the Church. The Church is at work on the world's biggest task: how to get folks, persons, to go from what they are to what they ought to be. How to motivate life upward—that is the unsolved problem. Given good literature, good pictures, still and moving, good or effective programs, stimulating social life, something to do, inspiring worship hours—the problem is still unsolved. AND the most penetrating question asked today in the field of education and religion is—"How did you get that way?" We say that we get that way by growth, that we live into religion as we live into "math" or music. Then we face the fact that growth is a slow process and we know that the meager time Protestants give to the church fellowship is nothing less than tragic. You can be a member in good standing in many Protestant churches by making a token payment of twenty-five cents a year and by attending church on Easter. And in some cases you need not pay the twenty-five cents. On a given Sunday only twenty-five per cent of our members are in attendance at the services of the church, say the statisticians.

(1) We must attack this problem by every method open for reaching our people. Two and one-half hours for the church school and service is a minimum time for any member to give to Christian nurture. It is a severe indictment that children who give five or six hours each day to the public school can give only one and one-half hours to the church on Sunday.

(2) We must make a radically different program for the church school and the church service. Let the church school program, from the junior high age up, be grounded in the "catechism" approach to religion and, broadly, let the church program be grounded in the "conversion" approach. We are now doing a very poor quality of work in each of these approaches to the building of Christian character. In most Protestant churches, the church school and the morning service program are made of the same stuff. Make them different and educate a generation of young people to include the two services in their plan for growing Christian character.

(3) Let's take a lesson from the program of the Scouts, Four-H clubs, and similar youth groups. These organizations present a concrete program—youth knows it and lives into it. They can pass an examination on their program. Our attack on character building is so scattered and confusing that the average Methodist youth does not know what it is all about. We need a definitely concrete program of action that will make the results of "catechism" training and "conversion" training a living and real experience in life situations.

If all our people came to church school to learn or master the great facts of religion in life; stayed to the morning service to learn how to worship God in a Christian fellowship; met in the evening to plan a concrete program of work in which the facts of religion and the power of religion may be made real in life situations—this might mean a healthy,

growing church. And such a program would "bring back the smile to the face of religion."

HOME, SCHOOL, CHURCH

J. M. Smoot

Princeton, Ill.

The home is the most important factor in religious and character education. It is in the home that the child gets his first impressions of life, and they are also the most significant from the standpoint of formative background. Fundamentally, the role of human experience is introduced to the child in his little family circle. Whatever he learns here will be with him always. This is the first school in which he participates. Around the child in the family is the pattern of society, his first contact with other human beings.

The home is also the unit that has the longest hold on the child: there he is born, he grows up to early adolescence with his parents and other children in the home forming the major portion of his contacts with other persons. He may leave the home quite a bit for educational advantages, but soon he is establishing a new home of his own. The home is the place where the roots of life are grounded. His respect for himself, for others, and for his God are formed here. The key to the education of the child is in the home.

Next in importance is the school. The school gets the child when he is young. Its teachers are professionally trained for the purpose of educating the child: either drawing out his potentialities, or giving him certain tools with which to work on the fundamentals of life. If character-education is regarded lightly by this institution, it will be reflected in the character and conduct of the child. For example, if the teachers are humanists of the non-theistic brand it will be reflected in the shallowness of the pupils. The thinking of the youth of America is cast into certain moulds by the kind of teaching provided in the schools and teachers they have.

The school is also looked upon as the training center for vocations. America is "job" conscious, and a good many young people enter school with the idea that "this will help me get a better living," and so on. It is very important what the child learns in these training centers with regard to his life's work. And he will usually look upon his education with pride. He makes certain appraisals of life on the basis of what he was taught to regard as important in his school. Hence, the school is in the position of doing much for character and religious training.

The Church is the mother of all in spirit, but the Church has too little time to do what is necessary in the way of education. The time element cannot be ignored, nor can it be passed by by saying that it is a quality that the Church is after. The church school gets the child, usually, before the public school does. Therefore it is very important. But most of the teachers are not professionally trained. Or if they were, the facilities, equipment, etc., are not adequate for their work. And most church schools operate on the basis of about and hour per week. Naturally, the teacher's character is the greatest asset in teaching, but a good many children in the church school fail to "catch" this character with the touch-and-go procedure as it is.

But the Church is not to be an "institution" in the sense that one thinks of an agency apart from other phases of life. It must be *in* the home and in the school. Therefore, the greatest place for the Church to work is in the home, to make for Christian homes. It must inspire the leadership of our schools, revealing to the teachers their profound role in character formation.

And the Church can best do this when it is best doing its task of presenting the Gospel of Jesus Christ as the good news of God, and the reconciliation of man to his God through love. When it inspires people to think in terms of serving others more than self, when it points to God rather than to a program, when it is a fellowship that glows with creative love, it will best assume its responsibility in the character education that is so badly needed today. The Church must come alive to its profound mission to the children of men, forgetting itself, and remembering Him who is the Life and Light of men.

OPPORTUNITY, NOT PROBLEM

Herbert B. Rhodes

Chicago, Ill.

Perhaps we regard Sunday school more as a problem than in the light of an opportunity. The challenge to those who believe in Christian education was never clearer—and the very difficulties should inspire us to believe in and do something about the business of overcoming them.

Too much experimentation is not the answer. It will not do to use the Sunday school as a field for finding out "what will and what won't." More emphasis must be placed upon the positive truths of the Gospel, and there should be less exploitation of youth in the promulgation of almost every idea that arises in the fields of thought. Youth is not a clinic for trying out every theory that arises. If youth is lost, it may be because middle age missed the Way.

Emphasis upon practical applications of Christ's Way of Life to individual and national needs is called for—not theories, but daily demonstrations that Christianity does work. Let us, if need be, think less about increasing attendance, and more about really doing something with those we have now under our care. Each local Board of Education should be organized as *The Discipline* provides—I believe this is the best "set-up" we have ever had in our Sunday school history. And, "let the Sunday school be the Sunday school." I have not heard much of great gain from the so-called "Unified Service." The Sunday school should earnestly care for its chief concern —that of teaching the Bible intelligently and of making sincere effort to bring young and old together in the fellowship of Christ.

The Sunday school may need more publicity, but the sort of work intended to be carried on does not lend itself to great display. Like preaching the Gospel, teaching it is the sowing of seed which often does not "bring forth fruit" for many days.

When discouraged, Sunday school workers should check up again and see how many church members would be "wanting" had it not been for the faithful and fruitful service of the Sunday school.

In Thankful Remembrance

The first evangelical communion service was one of the decisive events of the Protestant Reformation, says Harold E. Fey in this discussion of the meaning of the Lord's Supper. He is a minister of the Disciples of Christ Church and associate editor of *The Christian Century*.

By HAROLD E. FEY

Take, eat: this is my body, which is broken for you: this do in remembrance of me. This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

THE above words were read at the first evangelical communion service which was held in the Great Minster in Zurich on Thursday, April 13, 1525. It was presided over by Huldreich Zwingli. This Swiss reformer refused to join Luther in the impossible attempt to compromise with Catholic teachings concerning the Mass. He held that Christ is present in the Lord's Supper only to those who wait for him in faith. For several years, he taught that the elements are symbols.

It was not, however, until the town council of Zurich was ready to give its cordial approval that he acted, on this historic Thursday. The decision was a fateful one and not to be taken hastily. It might bring war against the city. It might result in Zwingli's being burned at the stake. But now both he and the council were ready. A week in advance, he published the order of service for an observance of the Lord's Supper like none that had ever been held in Zurich.

As the citizens of the town crowded into the Great Minster, they saw in the nave, tables covered with clean linen cloth. On the tables were wooden beakers full of wine. Zwingli entered the pulpit and preached. The bread, he said, was a symbol. Those who would take it in faith would commune with Christ. The wine, too, was a symbol. It would not be withheld, as the Roman Catholic custom was, but would be distributed to laity and clergy alike as a representation of the blood of the covenant with Christ. The congregation knelt as the preacher led them in prayer.

Then a deacon read the account containing the above words, beginning with the twenty-fifth verse of I Corinthians 11. Zwingli and the congregation next participated in the liturgy he had written. It was in the language of the people. It omitted the Latin which nobody understood, the music which was believed not to be in accordance with the New Testament, and the teaching concerning transubstantiation which was in the Catholic liturgy. The simplicity of the Last Supper became a reality as the deacons passed the elements to the congregation. The service was repeated on the two following days and thereafter each Sunday. Later the altar of Great Minster was removed, since the elimination of sacrifice had made it meaningless, and the organ was taken out, since there was not to be music in the churches.

This first evangelical communion service was one of the decisive events of the Protestant Reformation. It might be called the beginning of the Reformation in so far as it represented a thoroughgoing repudiation of the teachings which had accumulated for centuries in the Catholic ritual. Zwingli's view, as he stated it five years later in his confession of faith made before the Emperor Charles at the Diet of Augsburg, was: "I believe that in the holy Eucharist —i.e., the supper of thanksgiving— the true body of Christ is present by the contemplation of faith; i.e., that they who thank the Lord for the kindness conferred on us in his Son acknowledge that he assumed true flesh, in it truly suffered, truly washed away our sins in his own blood and thus everything done by Christ becomes present to them by contemplation of faith. But that the body of Christ in essence and reality —i.e., the natural body itself—is either present in the supper or is masticated by our teeth, as the Papists and some who long for the fleshpots of Egypt assert, we not only deny but firmly maintain is an error opposed to God's word."

The Protestant Reformation accomplished nothing so important as its rediscovery of Jesus Christ. It is commonly recognized that this occurred when Luther opened the Bible to the people. This is true but it also happened when Zwingli recovered the Lord's Supper in its New Testament simplicity. The remembrance of Christ was reborn. He was no longer a name given to a species of magic by which sins were forgiven without repentance. He became once more the Son of God, who had lived in history, had taught men to have faith in God, their Father in heaven, and had suffered, died, and risen again. He lived; and any believer who had faith might commune with him and find forgiveness, peace, and power. Today, thanks to Zwingli, we do not have to unearth Christ from beneath the accumulation of centuries of magic and compromise in the Mass.

This do in remembrance of me. What were the disciples to remember? Jesus had been their teacher and leader during the entire period of his public ministry. Much had happened during that time. Much had been said. Was there a principle of selection, a hierarchy of value? The writer of John's Gospel declared that there was. In chapters thirteen to eighteen, he repeats the teaching

which that part of the church which lived under the Greek influence at the end of the first Christian century believed. These chapters contain the great parable of the vine and the branches, and the prayer of Jesus for the preservation and the unity of *those whom thou hast given me.* The integrity of the Christian community is the theme of both the parable and the prayer. It was uppermost in the mind of the Church when this was written at the end of the second generation after the crucifixion. Unity had priority.

Paul and the writers of the Synoptic Gospels, who wrote much closer to the event, recall nothing of this teaching as set down in John's Gospel. According to them, Jesus simply gave the twelve disciples a thing to do and asked them to do it in remembrance of him. But the contradiction between them and the later writers may not be so great as an unreflective reading of the records might make it appear to be. This becomes apparent when we recall that the words concerning remembrance were not spoken in general. *This is my body. . . . This cup is the new testament in my blood,* He had said previously. It was these representative symbols of integrity which were to channel the disciples' remembrance.

"Remember me," Jesus seemed to be saying, "as one of yourselves. Remember me as a man like you are with a physique which can suffer, grow weary, die. Remember our fellowship together, our sleeping and waking, our meals like this one in happier days, our conversations by the seaside, at Zacchaeus' table, in the home of Mary and Martha. Remember me as a Jew, of the seed of David, who has in many an encounter broken with the leaders of his people and started a new community, which has taken up the mission Israel has abandoned and undertaken the reconciliation of the world to God. Remember me as the cornerstone which God is laying in the new temple of which you yourselves are the living stones. *This is my body, which is broken for you: this do in remembrance of me.*"

"Remember too," Jesus seemed to be saying, "that I am shedding my blood. I am going before you and laying down my life. No person clothed with mortality can do more than that. But this act is a testament, a pledge, a covenant. It is a testament of love, a pledge of loyalty, a covenant of constancy forever. In partaking of it you are binding yourselves. You take upon yourselves my mission. You undertake it in my faith that our heavenly Father will not desert you. So you bear witness for the salvation of the world."

Jesus was asking his disciples to remember him, then, first as one who found a place in history. In their land and in their time he had lived, moved, and had his being. God had been so richly present in him that they came to believe that he was the heaven-sent Messiah, but this was not to obscure the prior fact that this incredible being was one of themselves. His village was known, his family was known, his years of quiet labor in Joseph's carpenter shop were known. "Remember me," Jesus might have said, "and discover in history the true meaning of existence."

In the second place, Jesus was asking them to remember him as the center of their communal life. He was the vine; they were the branches. Their lives were inextricably united. But they did not live unto themselves. The most important thing about this vine was its caretaker. God was the husbandman. He expected it to bear fruit. He stripped off the sterile branches. He ruthlessly pruned those that bore fruit so that they would bear a larger crop. So long as the unity between vine and branches was kept, *ye shall ask what ye will, and it shall be done unto you.* The disciples were the Church of the living God, the community of the fruitful, the living organism through which the life of heaven flowed to mankind.

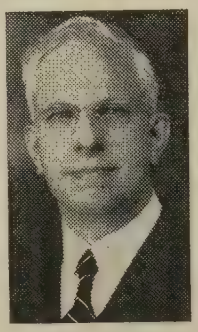
The remembrance of Jesus as the living son of God was largely extinct in the Church of the Middle Ages. How nearly dead is shown by the churches of Rome, which were nearly all built by this time. Of the 433 churches and chapels in what was then the principal city of Christendom, only fifteen are dedicated to Jesus, while no less than 121 are dedicated to Mary. Ignatius Loyola and certain other Catholics even went so far as to teach that in the Eucharist the flesh of Mary as well as that of Jesus was eaten.

The Reformation ended this state of affairs. It brought a part of the Church, at least, to rediscover the purpose of Jesus in instituting the supper. Adolph Harnack describes that purpose as follows: "By teaching them to think of him and of his death in the breaking of bread and the drinking of wine, and by saying of his death that it takes place for the remission of sins, he has claimed as his due from all future disciples what was a matter of course so long as he sojourned with them but might fade away after he was parted from them."

Here we find the real reason for the paeans of gratitude which characterized the Lord's Supper from the beginning. It was not only that the disciples were offering thanks to God because Jesus had done so, or that they took advantage of the occasion to express their gratitude for their blessings in general. They thanked God for the gift of his Son Jesus Christ, who still lived. The communion was marked by joy and praise to the Father because it reminded them of one whose birth set the angels singing.

One of the earliest communion prayers is that which was recorded in the "Teaching of the Apostles," which was written between A.D. 90 and 110. It overflows with joy. The prayer, together with instructions concerning its use follows: "Now with regard to the Thanksgiving (Eucharist), thus giving ye thanks. First, concerning the cup. We give thanks unto Thee, our Father, for the holy vine of David thy servant, which thou didst make known unto us through Jesus thy servant; to thee be glory forever. And concerning the broken bread: We give thanks to thee, our Father, for the life and knowledge which thou didst make known to us through Jesus thy servant. To thee be glory forever. As this broken bread scattered (as wheat) on the face of the mountains and gathered together, became one, even so may thy church be gathered together from the ends of the earth into thy kingdom; for thine is the glory and power through Jesus Christ forever."

The Cup of Thanksgiving



And he took the cup, and gave thanks—these words are the basis of Milton M. Thorne's discussion of Thanksgiving Day. Thanksgiving, he believes, ought to bring to mind gratitude for material blessings; gratitude for spiritual salvation; and gratitude for Calvary, with its sacrifice and suffering. Pastor Thorne serves First Methodist Church, Savannah, Mo.

THIS is our National Thanksgiving month. The festival is an old one. The earliest harvest Thanksgiving in America was kept by the Pilgrim fathers in 1621, and it was repeated often during the seventeenth and ensuing centuries. Congress recommended days of Thanksgiving annually during the Revolutionary War, and, in 1784, for the return of peace. President Washington appointed such a day in 1789, after the adoption of the Constitution, and in 1795 he appointed another day of thanks for the general benefits and welfare of the nation. In 1863, President Lincoln issued a proclamation for a day of thanks, and since his occupancy of the White House all succeeding presidents have proclaimed annually a Thanksgiving Day. Ours is a noble heritage in this respect, and it is only fitting that we continue this time-honored custom and give thanks in fact as well as in name.

I have chosen a simple and yet suggestive text: *And he took the cup, and gave thanks.* We recognize the source of these words. Jesus and the Twelve had gone to the upper room in Jerusalem to celebrate the Jewish feast of the passover, which, as good Jews, they were accustomed to celebrate. But the Master took occasion to institute an even greater feast. I need not rehearse here the details of that incident. All Christendom rehearses it religiously. It is an integral part of the ritual of the Church. This we do in remembrance of Him, gladly and regularly. And it is interesting to observe that our Lord, despite his deity, was wont to give thanks. Gratitude was one of the marked traits of his divine-human nature. *And he took the cup, and gave thanks.*

I have a conviction that we have before us a verse of Scripture which will reward us richly if we drink from it. Perhaps the simple word *cup* will be the nub of the whole sermon. On Thanksgiving Day, we naturally think of material blessings. Coming in the autumn at harvest time, Thanksgiving suggests gratitude for fruits and grains and other crops. That idea was large in the minds of our forefathers, and it needs to be large in our minds too; for while man does not live by bread alone, he does live by bread in part. And the Lord sees to it that the earth bears bountifully. Here I think of the psalmist's exclamation, *My cup runneth over.* He was thinking in this passage, as well as in others, of physical blessings. *The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures.* Being a shepherd, the Psalmist had noticed that when grass was scarce the animals would roam diligently all day in search of enough to gratify their hunger, but that, on the other hand, when pasture was abundant, the sheep, after quickly eating their fill, would lie down serenely in the very lap of plenty. *He leadeth me beside the still waters.* The old saying, "Still water runs deep," comes to mind. *Still waters* gives eloquent testimony to depth, and depth means plenty. In the Psalmist's time, there was no lack of earthly blessings, so he sang of the bountiful goodness of God. He took the overflowing cup, and gave thanks.

One of the things at which I marveled in the 1930's was that, in the midst of plenty, a great depression struck the nation. By one public man it was termed "a panic of plenty." And the superabundance of foodstuffs led to queer and, to some minds, sinful measures. Surpluses actually were destroyed. God was too good, seemingly, and it was all very embarrassing to economists and politicians. That drouth years followed should not have been surprising. Even an earthly father will not shower his blessings on destructive children.

Yes, the depression was a distressing time, and all who worked sincerely deserved to be commended. But the fact I have in mind is that the depression was not due to God's withholding his hand of plenty. Not only cups, but barns, and cribs, and granaries ran over. The horn of plenty was filled with God's bounty. And in more recent years also, there has been plenty. The cup of physical substance still overflows. We, too, can take it, and give thanks.

But there is another cup for which

. . A Sermon

By MILTON M. THORNE

we shall be thankful. *I will take the cup of salvation.* The word *salvation* is one of many definitions. It suggests freedom. When a person is *saved* from danger, he can continue a life of liberty. When he is *saved* from an evil habit, he has greater freedom. He may walk in and out without denial. The Pilgrims, for example, were circumscribed in their native land. They could not worship God according to the dictates of conscience. And to be saved from such a fate, they dared the mighty deep and settled in a country peopled by savages. But any alternative they deemed better than a life of restricted freedom. They would not be enslaved or intimidated. Despite their perils, they took the cup of salvation, and gave thanks.

Today, we in America, in view of what has been happening in other quarters of the globe, may well take the cup of salvation and give thanks. Of course, there are in our country those who would restrict our liberties. But the wisdom of the colonial fathers in framing our Constitution and of those who have come later to administer it have saved us from autocracy and dictatorship. Sometimes we get the idea that we are being cramped in our style—and not always without cause—but an election comes along every two years, and now and again it has a way of demonstrating that we still are a free people.

But the man who said that "eternal vigilance is the price of liberty" knew whereof he spoke. We always need to remember that those who would rob us of our liberties make an oblique approach, and usually they talk about liberty even when they are advancing policies to restrict it. Yet we have always successfully combated such ideas, and we truly can take the cup of national salvation and give thanks to our God.

But to spiritualize the idea: *Man is a sinner.* We would take many pages debating the origin and nature of sin. But, without debate, we all will agree on one simple proposition: Man is a sinner. And being a sinner, he needs help; for he is not able to save himself from sin.

When we think of man's sinful estate and his helplessness in the face of it, we are thankful that God *so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* It is marvelous that men have been saved from serfdom and starvation; but it is more marvelous that through the goodness and love of God as made manifest in the gift of His Son, and the Son's sacrificial death on the cross and triumph over the tomb, that man may be saved from sin. When we think on this line, why not say on this Thanksgiving Day, *I will take the cup of salvation?* and taking it, give thanks.

I think of yet another cup—one which repels rather than appeals. The overflowing cup of physical substance attracts; the cup of salvation is magnetic indeed; but this third cup is not usually conducive to happy reactions. We first hear of it when two of the disciples, James and John, asked Jesus if, when he came into his kingdom, one could sit on his right hand and the other on his left. Our Lord countered by asking, *Can ye drink of the cup that I drink of?* A week later we find him in the garden of Gethsemane and hear him praying, *Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.* We know that this cup was the cross of sacrifice—but he took the cup.

All of us today are being called upon to sacrifice, to give up many things. Thousands of our best young people have given up their lives on battlefields, in the sky and on the seas. They have drunk of the cup of sacrifice. And not one, I imagine, would have had it otherwise did he think that his taking the cup would do what he was told it would—that it would save the world from serfdom and woe and make it a place of liberty and law and peace. Their parents, too, perhaps have sacrificed more; for they are alive to feel the agony of their sacrifice. But neither do they rebel. And there are others; for most of us have, in some measure, drunk of the cup.

How can we thank God for the cup of sacrifice? The question jolts us. We have seen that Jesus was not particularly happy about the cross. He was thinking of what the cross would do to him. Today, we think of what he did to the cross. And we know this: that the cross is a crucible through which character and strength may emerge, through which they have emerged. The cross was a terrible thing, and yet who of us today would want Jesus without his cross? And would Jesus want any one of us without his cross?

Yes, the cross means sacrifice and suffering. And sacrifice and suffering, we know by experience and observation, somehow transform those who endure them into persons of beauty and power. To drink the cup of sacrifice and suffering is bitter medicine; but bitter medicine often has healing and power in it. Let us take the cup, and give thanks.

Thanksgiving Day is a time to thank God for sustenance and for salvation, and we do thank him. It is also a time to give thanks for the cup of sacrifice and suffering. Can we do it? Can we drink of the cup that He drank of?

What Is Left?

The pastor of Central College Methodist Church, Fayette, Mo., discusses the values which are still our hope and assurance in the aftermath of war.

And so there remain faith, hope, love. . . .

WHAT is left? That has been the despairing question of millions of people during the past years as they have beheld the ruins of their homes, or as they have seen their loved ones blown to bits before their very eyes, or as they have fled homeless and destitute before advancing armies, or as they have received the sad news of their sons and husbands and sweethearts killed in action. Doubtless many of the survivors of the atomic bombings of Hiroshima and Nagasaki are asking that question. Incidentally, I deeply regret the use of this latest and greatest "triumph" of science and civilization (!)—this almost unimaginably destructive force, and I believe that in the years to come the American people will increasingly regret this bombing.

What *is* left after all the wholesale misery and death of war? And my answer is: Every eternal spiritual value that gives meaning to the life that now is and hope for—the life that is to come!

Truth is left. "The eternal years of God are hers." Beauty is left. It is but one of the different faces of the eternal and "All Fair Truth." Goodness is left. This was one of the great convictions by which Browning lived,

There shall never be one lost good! . . .
All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.

What is left? St. Paul answers our question in the words of the text: *And so there remain faith, hope, love . . .* (Weymouth). Faith—faith that "means the assurance of what we hope for . . . our conviction about things that we cannot see"—is left. Hope—that "firm expectation of promised blessing"—is left. Love—love that "never fails," that "never disappears," that "will never die out"—is left.

Faith, hope, love, truth, beauty, goodness—these endure. And the sum of all these imperishable values is God. They are expressions of God. They are all of the very character of God.

And so we can shorten our answer to one word—God. God is left. God is always left. He is forever the great remainder. The great unknown prophet of the Exile gave hauntingly beautiful expression to this belief in God's infinity when he said: *The grass withereth, the flower fadeth; but the word of our God shall stand forever.* The psalmist was expressing it when he exclaimed: *Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.* The writer of Deuteronomy was expressing both the fact of God's eternality and of his never-failing adequacy when he said: *The eternal God is thy refuge, and underneath are the everlasting arms.* And some two thousand and more years later, Martin Luther sang the same great truth in that grand "battle-hymn of the Reformation:"

A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing. . . .

Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is forever.

Yes, subtract material goods, subtract loved ones, subtract life itself—God is always left. Yet "standeth God within the shadow, keeping watch above his own." The great remainder, the supremely important remainder for time and eternity, is there.

But, says the materialistic skeptic, how can you know that God is left? How can you prove it? Well, Tennyson summed up the answer to such a question when he said that nothing worthy of proving can be proved or disproved. Of course, those who demand proof of God, of immortality, of "a destiny that shapes our ends," and so on, are thinking in terms of visible, scientific proof. But, as Tennyson suggested, none of the things that really make life worth the living and give timeless significance to it can be proved or demonstrated scientifically.

For example, to say that "lovely is the rose," that "waters on a starry night are beautiful and fair," that the joyous trill of a meadow lark is more pleasing than the fire truck's siren, that the Twenty-third Psalm has more value than the latest mystery thriller, that Madame Curie lived a noble and useful life, that there is such an emotion as love and that it is the greatest motivating force in the world—to make those

statements is to make statements for which strictly scientific proof is impossible.

And yet we just *know* they are true. They cannot be denied without violating what Leslie Weatherhead has called that "court of judgment in the breast, whose authority is based on the ultimate values of human assessment."

Likewise, to say that God is an eternal reality, that truth never dies, that right shall ultimately prevail, that immortality is true—to make those statements is to make statements that cannot be proved scientifically. But, on the other hand, to assert that there is no God, that there is no meaning to life, that there is no heaven or hell, that there is no life after death, that there is no moral purpose underlying this universe—to assert these things is certainly to assert something that cannot be proved scientifically, either! And, what is far more significant, such assertions do utter violence to that court of assessment in the heart, to "the sense of rightness and meaningfulness that lies at the very core of our being."

Even Bob Ingersoll, the famous agnostic of the last century and, incidentally, a preacher's son, sensed the fact that the denial of God and of immortality violated this "court of judgment in the breast." Standing at his brother's graveside, he strongly suspected that he had been wrong all along and that God *was* left and immortality was left, after all. "From the voiceless lips of the unreplying dead," said he, "there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing." But where do hope and love come from if not from God?

Nothing worthy of proving can be proved—or disproved. That God is always left, whatever may happen to us or to our loved ones or to our world, cannot be proved or disproved scientifically. Like all the things that men really live by, it is a matter of one's ultimate faith; but we believe it is a faith that corresponds to the eternal nature of things and that it has just as pragmatic support as faith in the multiplication table or the law of gravitation. The subjective experience is abundantly confirmed by objective fact.

How many people in times of stress have made this blessed discovery of faith and experience—this discovery that God is always left, that nothing whatsoever can take him from us, that we can never "drift beyond His love and care!" Many a soldier or sailor made the same discovery of faith in the war just ended that the marvelously gifted young Rupert Brooke, who died in the ill-fated Dardanelles campaign, made in the other war:

War knows no power. Safe shall be my going,
Secretly armed against all Death's endeavor;
Safe though all safety's lost; safe where men fall;
And if these poor limbs die, safest of all.

I think of a man who some twenty-odd years ago was a well-known evangelist in the southeast and is now a pastor in Georgia. One dreadful night while he was away from home holding a meeting, his house caught fire and his wife and five small children were burned to death. It was not long after that terrible experience that I heard him sing triumphantly:

I trust in God; I know he cares for me . . .
Though billows roll, He keeps my soul;
My heavenly Father watches over me!

Surely, if any man ever had a right to exclaim with the psalmist, *All thy waves and thy billows have gone over me,* it was he! But even so, he found that God was left and that His grace was sufficient for all his need. And when a man makes that discovery, he is invincible. He has reached that state of victorious certitude that Paul had reached when he declared: *I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*

In a recent issue of *The Reader's Digest* there is related an incident by Dr. Joseph R. Sizoo under the title, "Kindly Light." This bit of drama from real life has been reprinted in many outstanding religious periodicals and is therefore probably the most widely reprinted article of recent times. My whole sermon is in this story that most of you have doubtless read.

As you know, it is the story of an experience that Dr. Sizoo had with an English sailor in his church canteen one Saturday night. He was apparently in deep trouble, but despite all Dr. Sizoo's efforts to make dialogue, "it remained a monologue, punctuated with an antiphonal assent of 'Yes, sir,' and 'No, sir.' "

Finally, past midnight after everyone else had gone and the canteen was closed for the night, the sailor told his story. He had grown up with a girl named Janie. When the war came, he went to sea, and while he was down in the South Pacific he wrote Janie and asked her to marry him. She gladly promised; and when he finally returned with a five days' furlough, they were married in the little church they had always attended. Both families went from the church to the bride's home for high tea. He slipped away for a few minutes to register at the local Admiralty Office, which he had neglected to do immediately upon his return. When he got back, the house just wasn't there. "Jerry had come over. The house was gone, and so was

Janie, and her people and mine—not enough of them left to be worth burying."

After that experience, he had just not been able to sleep. As you will recall, Dr. Sizoo proposed one thing after another as a possible distraction—that he spend the night at his home, that they go to a late show, that they go for a long ride in the night air—to all of which the sailor's reply was a polite, "No, thank you, sir."

"What did I have left?" said Dr. Sizoo. "*Only my faith;* the one thing I had carefully avoided all evening, fearing that it would be unwelcome. We are often timid about the best of our gifts.

"Did you ever have much to do with the Church?"

"Yes, sir. I used to sing in the choir when I was a child."

"Remember any hymns?"

"Most of them, sir."

"What was your favorite?"

"I think it must be 'Lead, Kindly Light.' "

"Could you sing it now?"

"He was still staring down at the floor, and he did not alter his position as he began to sing:

'Lead, kindly light,
Amid the encircling gloom—'

"Stronger and deeper became his voice, possessed of new power and a feeling that had been unutterable except in music:

'The night is dark,
And I am far from home—'

"Eyes wide open now, it seemed as if he were looking beyond the painted walls of our canteen, beyond space and time to a choir loft in a Cornwall church. The hymn ended, he turned and asked me:

"Do you know 'Abide with Me'?"

"I'll sing it with you."

"Strangest of duets! My faltering, middle-aged voice and his firm, young one, lifted in praise and faith:

When other helpers fail
And comforts flee,
Help of the helpless,
O, abide with me!

"The hours passed and we did not note their passing as we went on from one grand old hymn to another.

"At last, in the street below, day was groping its way with fingers of light. I looked at the sailor. His eyes were shining.

"Think you can sleep now?"

"Yes, thank you, sir."

"Arm in arm, we walked out into the morning." *

And so there *remain* faith, hope, love . . . and, best of all, God!

* * *

Editor's Note: Pastor Ervin's sermon titles and texts for the next three months are:

Nov. 4: "Man—God's Perpetual Headache!" Gen. 6:6—*The Lord regretted that he had ever made man.* (Smith and Goodspeed.)

Nov. 11: "Why America May Fail." Gen. 9:20 and 21—*And Noah . . . was drunk.*

Nov. 18: "Our Most Thankful Thanksgiving!" Psalm 150:6—*Let everything that hath breath praise the Lord.*

Nov. 25: "What Is 'The Simple Gospel'?" John 3:16—*For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Dec. 9: (Universal Bible Sunday): "Words and the Word." John 1:14—*And the Word was made flesh and dwelt among us.*

Dec. 16: "Is Christ an Ultimate?" Luke 7:20—*Art thou he that should come—or look we for another?*

Dec. 23: "The Prince of Peace." Isaiah 9:6—*And his name shall be called . . . The Prince of Peace.*

Dec. 30: " 'Ring Out the Old, Ring in the New'—What?" II Peter 3:13—*We . . . look for new heavens and a new earth, wherein dwelleth righteousness.*

Jan. 6: Holy Communion.

Jan. 13: " 'The Rapture of Rebeginnings.' " Joel 2:25—*I will restore to you the years that the locust hath eaten.*

Jan. 20: (Central College Day): "It's All a Matter of Education!" Prov. 22:6—*Train up a child in the way he should go: and when he is old, he will not depart from it.*

Jan. 27: "Forgive Us Our Virtues!" Luke 11:4—*Forgive us our sins.*

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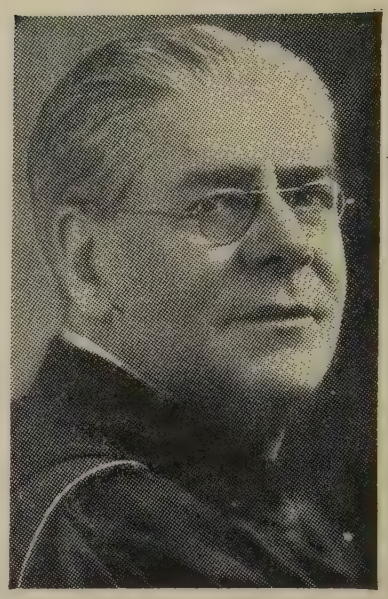

By

Frederick W. Norwood

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

SO SAID St. Paul long ago. I wonder if he were here now if he would say it quite so buoyantly. I wonder if we who share in his tradition, who regard him as one of the great leaders of the Church—do we say quite so confidently as of yore, *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth?*

We do not hear the accents of aggressive faith very clearly today. Many people are hesitant; some are wondering; others are despairing. An old friend of mine said to me in a recent letter, "I do not want very much to live any longer. I do not see how Christianity can re-conquer the world. I wish it could." And he added, "I believe God has some hidden purpose in it all." That is not faith triumphant; it is despairing faith seeking its final refuge in God.

Our age is an age of *power.* Nothing will ever succeed in our time except that which is powerful, whether in politics or religion. If we are to speak in the language of our own day, we must speak in terms of power.

The Test of Power

A Sermon for Advent

In a world of confused and uneasy power assertion, men are again unconsciously looking for the One Power—for the coming of the Christ Child once more—declares the minister of St. James United Church, Montreal, Canada, who weighs humanistic conceptions of power against the conception of the Apostle Paul.

We have seen man's power in its physical and scientific forms exerted to an amazing degree during the last five or six war years. We never had dreamed before that man could labor so prodigiously or that he had such tremendous power.

Almost everybody says that the future of the world is mainly in the hands of five great Powers. That is what we always call them—"Powers." We do not say "nations" or "races," or "peoples." We do not mention morals or religions; we know them as "Powers." So we say that the destinies of mankind are held by Five Powers—and only because they are "Powers."

The moment we have numbered them as five we begin to distinguish between them; always in terms of power. Most people say and believe that the two greatest powers are Russia and the United States. Russia is incredibly powerful because of her tremendous area of productive land and the strict social discipline of her people. Others say that the United States is the greatest of the powers because she also has consolidated territory full of mineral treasures and agricultural productivity administered with the boundless energy of a great people.

Many non-Britons speak today with a little more hesitation concerning Great Britain. Some people think she has exhausted herself. She has done too much for the common cause to conserve her own strength. The British are a stubborn and resilient people who, as Napoleon said, never know when they are defeated. But we may as well recognize that there are many people in the world who are suggesting that the power of Great Britain is much less than that of her two Allies and makers of the New World, Russia and the United States.

The red pencils hover very uncertainly over France and China just now, because their powers at the moment are not comparable with those of the other three. But since no one knows what the future may hold, and since there are possibilities of great revivals of power, we say with a feeling of generosity, "Let us put them with the others and make the number five."

So there are Five Great Powers. The other fifty and odd powers, whether they be called medium or small, give themselves mainly to inserting provisos or securing limitations in the charter of the rights of the Five to do as they like with the world of tomorrow. They are reluctant to give themselves without qualification to the Five, and the Five are reluctant to have their power limited by the claims of the not-so-prosperous majority.

There do not seem to be any other foes immediately in sight. Yet none of us is quite comfortable—not even the Five.

What are they afraid of? What are we afraid of? We seem to be a little bit afraid of one another, afraid lest something may be hidden from us and may jeopardize our hopes and our preserves.

Just what have we achieved? It is not as yet a richer world than before the war. We have opened up new avenues of wealth, but we have spent our centuries-old resources very lavishly.

It is not as yet a more secure world. You may wonder why, because nobody can say that it is not secure, and yet nobody *feels* secure. We hope and labor, but the final outcome of human power at this moment is very uncertain. To be honest, we are afraid of it. The vision of it keeps mankind greatly perplexed and sleeplessly troubled.

We wonder sometimes where Christianity comes in, in the world of today. Have you not wondered sometimes how it ever got into the world at all? It is so radically different from all this.

It must have been because—indeed, it was because—there have been periods when men thought differently from what they do now. They had other ideals and standards, now temporarily lost.

The Greeks had other standards. They said that truth was the only thing that mattered. They sought to see the whole meaning of life as a unity. They looked at military power and said it was transitory and rather vulgar. They reached a level of philosophical thinking that the world has not excelled to this day. They gave us the clearest enunciation of a vital philosophy that we have ever had.

Their power began to wane just when Alexander the Great set out to conquer the world. After he had done that, Rome set out to conquer the Greeks. By that time, the power of the great Greeks had languished.

And then Christianity arose, and it too said that truth was greater than physical force. The Christians had seen One whom they held to be the Way, the Truth, and the Life. They followed Him. They thrust his Cross into the midst of their civilization, though it was the antithesis of military power.

They were more or less successful for twelve hundred years; at least, they held to it that the Cross was the loadstone of civilization. Those were the days when the great ideas were born; when the great abstract ideals of human excellence struggled into the world, ideas that

gave us our finest culture—that is when they came. They came imperfectly, but they came!

The Cross was the distinguishing mark of civilization!

The ideals have not yet gone, but they seem to be under an eclipse. An eclipse, of course, is not a total eclipse, and even if it were, it would not obliterate the sun. It could only obscure it for a time. By the law of its being, the eclipse passes. It will do so again; for the sun and the stars are permanent.

But we have said to ourselves hundreds of times: "How can Christianity prevail in a world like the world of our day?" We must not despair; for Christianity has a very forceful answer when she replies, "I have persevered longer than any kingdom that you know of, and I am not exhausted yet."

But what are the differences between these two great systems of power? St. Paul, in the passage we have before us, when he was contemplating the conditions of his day which to him seemed to be degenerate, said, *Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.*

One would almost think that that is the basic sin—not wanting to keep God in our thoughts. Men may do that with sincerity. Many people have thought and still think that under the challenges of science they cannot find the place for God they used to think belonged to him. They conceive that his own laws shoulder him out of his own world.

Many people do not want God in their thoughts. They want human power. Every discovery they make of the forces and treasures in the universe seems to them to make them more independent of God, more indifferent to any concept of a Will other than their own. Some people scrap their moral standards and ideals and wish to unbridle their thoughts. They do not like the Divine bit in their mouths. One does not speak cynically about so complex a thing as this, but the fact is that when religion is waived aside, there comes a great tendency either to elbow God aside or to rationalize him out of actual participation in the world.

The basic idea in Christianity was that God had come into the world, that he had shown himself unveiled with power and grace before unseen, that he had brought redemption to men. How different is that conception from the one prevailing today! In the one case, the departure of Deity; in the other case, Deity invading the world. Grace, power, and redemption —that is Christianity.

Another characteristic has always been that when the conception of human power has been in the ascendancy, the conception of moral duty has been in decline. Moral questions must take their chance amid the thunder of guns, the marching of feet, and the whir of machinery. Human power first, with morals at best as decorative embellishments!

A third characteristic difference: In Christianity God came into the world to make men righteous, to deliver them from sin. Christianity and the more blatant humanism start from opposite angles. Christianity throws down a challenge to mankind. It defies men's crude love of power. No wonder it is not at home in our Five-Power civilization.

Here is the final contrast between a Christian and a non-Christian concept of the world: Man's worldly dominion lessens man's sense of being a child of God, while Christianity's great emphasis is upon just that; it asserts that man is forever—increasingly—a child of God.

St. Paul says—and you may think he speaks defensively until you catch the note of victoriousness—*I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . . For therein is the righteousness of God revealed from faith to faith.* For him, it was a revelation of the power of God, leading to more and more faith and more and more righteousness.

St. John said, *As many as received him, to them gave he power to become the sons of God.* That is the Christian emphasis, and if you want to distinguish between the two concepts of power, ask this: Which makes man more a child of God? Christianity says that God comes into the world—there is not less of him but more. The veils are removed. He comes with richer revelation. Christianity comes into the world to make men righteous, and, in that, to know that they are children of God.

If man has no objectives but those of power, the past could teach him the kind of things that will happen. He will find that he is rapidly beginning to disintegrate because of a lack of righteousness and a lack of a basic confidence in men's hearts concerning themselves, concerning the meaning of life and the universe. These lacks are fatal. You cannot build a stable empire without righteousness. It is quite impossible. You can dragoon men to a point where they will keep the law. You can blot out the consequences of their sins by scientific or prophylactic measures. You can take social steps to keep rot from becoming too obvious. But you cannot base a civilization upon liars, cheats, thieves—nor even upon disillusioned people.

Five Powers—but what if there were fifty controlling the world? It can't endure unless there is more of God, more of righteousness, and more of a sense of fellowship between man and God. For my part, *I am not ashamed of the gospel of Christ; for it is the power of God unto righteousness to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith.* Faith always increases when righteousness is loved. Christianity is indestructible. If we lost it, we would have to find something else that could in some way compare with it. We cannot do without the things that are in its heart; they are as necessary as air, or bread, or salt.

If this is a day when God is denied, for my part I want more of God; if it is a day when righteousness is ignored, I must have more righteousness; if it is a day when faith is in eclipse, I must have more faith. These are the things that abide.

My friend in Australia said rather wistfully that no doubt God has a purpose in it all. Of course He must have, and surely part of the purpose is to bring back Christ's own church to Christ's own faith.

We have been very negligent. We

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PASTORS
To The Pastor

THE PASTOR continues to receive interesting comments from readers. Since space does not permit our printing all the letters in full, a few excerpts must suffice.

An interesting letter comes from H. P. Woertendyke, Stafford, Kansas, who writes: "I'm quite a hand to clip out items from my papers and magazines. You would laugh if you could see my copy of THE PASTOR when I have gone through it."

Pastor Woertendyke has for about twelve years, he says, kept a file, topically arranged, of articles which particularly interest him. His collection now numbers about 5,000 topics. Into his file from our June issue went: "John the Preacher," by Charles M. Laymon; "Preaching the Christian Faith," by Nels F. S. Ferre; "Consider the Lilies of the Field," by Stanley E. Skinner; "Preaching and Counseling," by Carroll A. Wise; "Cottage Prayer Meeting," by A. E. Purviance; and "A Program of Visual Education," by Paul S. Kurtz.

THE PASTOR is brought severely to task in a letter from John R. Diehl, Felton, Del., who writes on Owen E. Osborne's sermon "We Fought at Arques," published in April. Though Pastor Diehl praises the sermon very highly as a timely challenge to the Church to face modern conditions, he laments its lack of a scriptural foundation, which, he says, is a lack that he has noted in not a few modern sermons.

Eugene Titsworth, Methodist pastor at Denver, Colo., writes that he finds the "experience and material in the magazine an inspiration and an aid" in his work. Pastor Titsworth is a student who serves a small city church.

Richard H. L. Vanaman, Dillsburg, Pa., says: "Here's my dollar for the 'mostest' I ever got for that amount. . . . Who said the age of miracles is past?"

From Juneau, Alaska, W. Robert Webb, rector, Church of the Holy Trinity (Episcopal), writes about R. P. Marshall's "Books on Liturgy," published in the June issue: "I feel that the author failed to mention perhaps the greatest book on liturgical worship (other than the Book of Common Prayer), and that is *Liturgy and Worship*, by W. K. Lowther-Clarke. It is by far the outstanding contribution to liturgy in recent years. . . . In this same article, Mr. Marshall says that B. I. Bell's *The Altar and the World* is 'an Anglo-Catholic treatment of the Holy Communion.' Although one might call Mr. Bell an Anglo-Catholic, there is nothing Anglo-Catholic in this volume and there is nothing in it that any Evangelical Episcopalian would not accept. . . ." Mr. Webb speaks very highly of recent articles on church architecture in THE PASTOR.

Edward Laird Mills, Court Street Methodist Church, Alameda, Calif., whose own articles in THE PASTOR have always provoked thoughtful comment, writes of "Wesley Versus Methodism":

"R. P. Marshall's recent article on 'Wesley Versus Methodism' is thought-provoking, and one would be bold indeed to challenge its main conclusions. However, a few comments may be desirable.

"American Methodism, which is the chief fruit of the Wesleyan movement, owes more to the frontier environment in which it grew up than to its founder's explicit instructions. Whether it could have been different is a moot question.

"Everyone knows that American Methodism has changed greatly, but only a few perceive that the changes have been cultural rather than religious. It has acquired good taste—to some extent and in spots. Ernest Sutherland Bates slyly speaks of 'The Rowdy Church of Latter-Day Saints.' Well, all the up-and-coming churches on the frontier in the mid-nineteenth century were rowdy. That is why they grew so fast. As a typical American institution, Methodism proceeded to overdo a good thing. It is now clear that culture is not a satisfactory substitute for the grace of God.

"Being a church of the golden mean —in theology, polity and ritual—Methodism must not move either to the right or the left. Whenever it becomes too orderly, those who like to sing "Brighten the Corner" leave in droves for more congenial quarters. If it goes in for "the old-time religion" with undignified practices, then a lot of Episcopal and Presbyterian churches find themselves swamped with ex-Methodists.

"This eloquent picture may be observed in a certain western village: (a) a Methodist church, the oldest and at one time the only Protestant church in town; (b) a Congregational church, formed later to accommodate the intellectuals of the community; (c) a Nazarene church organized still later for the benefit of those who craved emotional warmth. Now the Methodist church has a membership which is neither hot nor cold and could be better spared from the town than either of the others. Only a comprehensive ministry which gave to each group its portion in due season could have prevented this unfortunate outcome. But such a ministry is difficult to secure from men who are paid $800 a year and house. Would $4,000-a-year pastors have done any better? We wonder. Generally, pastors insist on a program, in the pulpit and out, which expresses their cultural status rather than that of the congregation. The levels seldom coincide.

"In retail merchandising, 'the customer is always right,' but not here. To an undetermined degree, the slump in attendance at church and Sunday School during the past two decades has its roots in this fact. A buyers' strike is sure to occur whenever pastors lose the art—so well illustrated by Paul and Wesley—of 'becoming all things to all men.' While a middle-of-the-road church must lose at both ends, the loss can be lessened by majoring in a ministry to the majority. The prophets, who minister to minorities, should not be wholly eliminated but the present oversupply should be reduced by rationing."

The covers of THE PASTOR are the subject of a letter from C. L. Moore, Ford City, Pa. "Every one of [the covers] have been worth while," he writes. "I was especially attracted to the one on the May issue. Really, that picture is a sermon in itself. It has a message for the denomination as a whole. . . . I know of three vacant Methodist churches within ten miles of this place, and within twenty miles of here I know of four sites where Methodist churches once stood that are now gone. . . . The tragedy is that the Methodist Church is letting the plow stand in the furrow, and letting the rural people starve. . . ."

Willis H. Germany, *Shawnee, Okla.*, comments: Whoever wrote that editorial in the April number [on "The Church and the Peace"] did a bang-up A-number-1 job. Makes me happy to be a part of the fellowship with fellows who can give expression, so beautifully and clearly, to what we all believe and yearn for.

A Plan for Calling

By HARMON J. McGUIRE

The schedule for pastoral work and how he carries the schedule out—these are the concerns of Harmon J. McGuire, in this the first practical experience article in the new department of pastoral work. Pastor McGuire serves Holy Trinity Lutheran Church, Elgin, Ill., and is a frequent contributor to the devotional literature of his denomination. He is a graduate of Chicago Lutheran Seminary and a member of the Illinois Synod, United Lutheran Church.

BECAUSE calling is one of the most important works of a pastor, I have devised the following schedule, despite the pressure of other duties:

Tuesday—calls on sick, hospital, homes, institutions in afternoon.

Tuesday evening—calls on members.

Wednesday afternoon and evening—calls on members.

Thursday afternoon and evening—calls on prospective members.

Friday afternoon—calls on sick and shut-ins.

All calling except upon the sick is made by appointment. Calls upon the dying are made at any hour as the need indicates. If funerals, organization meetings or appointments require it, the schedule is broken. Appointments are made by card and telephone the day before, so that changes can be readily made. If possible, interruptions are handled so that some calling can still be made—for example the practice for a wedding is usually arranged at 8:30 or 9:00 o'clock and the early part of the evening can be used for calling. When an organization meets I never try to be present the whole time.

I am selective in my calling; for I try to go where the time seems best and in season. The autumn of the year seems to have developed into the New Year season of the Church; therefore in September and October emphasis in calling is devoted to the "backsliders," so-called. Likewise the Lenten Season is used to reach the nominal member. The summer months are devoted to casual or fellowship calls. Calls on prospective members are made in season and out. I live in a city of 38,000; the church I serve has a membership of 1,200, with about 520 homes.

The time spent on a call averages about forty-five minutes. Sometimes the call is longer, or shorter, according to the need. Experience has shown me that my work requires the time limit of forty-five minutes, as far as the schedule is concerned. In making an appointment I indicate the approximate time by saying something like "about 3:30 tomorrow." Calls are made according to the need and desire of the person or family. Very ill persons are seen every other day. Requests for calls are made at once, either day or night. Shut-ins are called upon every three months, at which time the Lord's Supper is given.

Requests for personal conferences are met as soon as possible. Such conferences are encouraged from time to time in our church paper by lines such as this: "Your pastor would like to help you, no matter how small your problem may be."

My calling on the sick has been a real joy. My method includes the following objectives: (1) to make my actions and attitudes ones of quiet cheerfulness and friendliness; (2) to bring a comforting word from God; (3) to pray with confident expressions of faith and trust in God's mercy and help. I always try to leave a thought to carry over into the future hours. Also, I leave a pamphlet or picture of Christ, which the sick person may examine later and which will call to mind certain subjects we discussed.

I have found my ministry to the bereaved to be sadly lacking. I have always called on the family as soon as possible after the death has occurred, and also on the day of the funeral. If members of the family weep, I let them weep..Where resentment is present I try to lead them to an appreciation of God's will. Always I close with an explanation of John 14:1-7, by which I try to bring the peace that I believe Jesus meant these words to give. I always close a call on the bereaved with prayer.

My past method has been to make no further follow-up calls upon the bereaved. This policy is due to the fact that many people expect the minister to call so they can pay him. My dislike of this situation has caused me to stay away. I have come to believe more recently that after the funeral is the time for a most effective ministry.

A friend who represents the ministry of God's Church can mean much in the lonely hours of bereavement. Inasmuch as I have about forty funerals a year, this calling forms a vital part of my ministry and gives me a significant reason for calling, especially upon non-members.

In the case of the dying, I am called very often. Where the nature of the sickness has permitted, preparation for this moment has been made before the hour arrives. Death comes as the hour of triumph and release. Here I have seen the joy of Christian living and believing.

When the time is short and one must act quickly, I have found only one way to act: through a direct statement of what a saving faith is in its simplest form. This statement is followed by prayer.

The comfort our people have in the Lord's Supper means much, as they receive assurance of forgiveness, and grace to die in faith.

I try to let parents know by phone or card when I have heard from their boy or girl in the service. I speak to them about the boys and girls when I see them in church and organization meetings. We have 140

Under the general editorship of Russell L. Dicks, this department will discuss in every issue of THE PASTOR *various problems of pastoral care. His special training and experience (see the Back Cover) have caused him to be in great demand among groups of ministers as a leader on discussions of religion and health. Editor Dicks will conduct a consultation service in these pages. Questions about pastoral work may be sent to him in care of* THE PASTOR. *Self-addressed envelopes should accompany all questions. In this department, "Clinical Material" will be a regular feature. This month, Mr. Dicks presents the story of a certain pastor's home call, in which the minister dealt with factors of accidental injury, convalescence, confession and guilt. He then evaluates the minister's handling of the call upon the pseudonymous Mrs. Frank. Note the alphabetical letters used to indicate "key" points in the story and in the evaluation.*—Editor.

parishioners in military service. I have been called many times and have been asked to visit the parents or service personnel, which I do when requested.

We follow up our new members through specially trained committees. I have little to do with this except in obstinate cases. We try to follow through for a year. When calling on a new member who has not responded to the efforts of the committee to become oriented into the church life, I have tried through asking questions to find the cause of the lack of co-operation. This works fairly well.

Prospective members are called on first by a congregational committee which is trained in the "art of asking the right questions at the right time"—(We hope). The individual is brought to the decision to attend an adult instruction class. Many times I have not called on these individuals at all. Through the class they are received into the church.

My "routine calling" has been done with the idea that a pastor ought to call upon the membership of his church. I have sought for a purpose and decided that the best procedure is to be positive in an aggressive sense. I have used "directive listening" as a measure to save time and to get something accomplished. I have always spoken about church attendance, our need for it, and how it helps to strengthen us. Each year I choose a congregational objective (1944, family altar) and try to sell the members on the idea.

Calling upon the aged has always been a joy. I have just let them talk, and I have attempted to suggest thoughts of cheer, sunshine, happiness, blessing and peace. We always read a portion of God's word and have prayer. I usually bring them something to read or a little picture.

Pre-marital instruction is always given each couple I marry. We meet either after the practice, or if the ceremony is performed in the parsonage, before the wedding day. I usually speak to them on what I call the "Three Spiritual Foundation Stones for a Happy Marriage and Home": (1) the necessity of unity in religion through belonging to the same church; (2) a happy home has God present in it; (3) the kind of promise they are to make (until death do us part) and to whom the promise is made (God). I stress the importance of the family altar.

While I have always worked with young people and have had reasonable success with them, I have never made a conscious effort to include them in my calling. I have the youngsters for a two-year period (12-13) for catechetical instruction and have conscientiously always attended their meetings. But young people should be called upon individually. I do like the idea, developed by the Rev. Granger Westberg, of having them come to the church by appointment.

To summarize, the following are general principles I try to follow:

1. Take time in calling; do not be so concerned about direct and immediate results.
2. Talk less: listen more.
3. Find the joy in routine calling by individualizing each call.
4. Pay more attention to the individual youth.
5. Help people by helping them to help themselves.
6. Do not try to do too much, but do everything thoroughly.

Clinical Material

Preliminary Description. Mrs. Alma Frank is one of my Sunday school teachers. She is about thirty years of age. Five days before the call she was in an auto accident and suffered a severe cut on her right leg. Several stitches were required to close the wound. Because I was out of town, I could not call upon her until today. The call was made in Mrs. Frank's home.

The Call. When I knocked on the door Mrs. Frank saw me and said, "Come in, Mr. Smith. I have been looking for you." She was sitting in an easy chair with her bandaged leg propped up in front of her.

"Is that so?" I replied as I entered.

"Yes, I've been worrying all week about a lot of things. Now maybe I can turn my worries over to you." I sat down in a nearby chair which she indicated.

(a) "Perhaps you can. What's been bothering you?"

"For one thing, I won't be able to teach my Sunday school class tomorrow. I suppose your wife is substituting for someone else?"

(b) "No, she rather expected you would need a substitute for your class. She will be glad to teach for you."

"The material is over there on the table. I won't be able to prepare the special number my class is to give next week either."

(**c**) "That's all right, don't worry about it. I'll find something else for that week."

(**d**) "Have you ever heard an insurance man trying to settle a claim?" "I never have," I replied.

"The one that came here this week drove me to hysteria. I couldn't stand him. You know we were hit by a fellow who ran a stop sign at fifty miles per hour and ran right into us. Our car is completely wrecked. The insurance man tried to get us to admit that it was partly our fault, even after the other driver said it was all his fault. Then he kept nagging at me because I couldn't tell how many feet and inches we were knocked. (**e**) He even insinuated I wasn't cut as badly as I let on. He wanted to allow only ten or fifteen dollars for the doctor's bill, which wasn't nearly enough. He wouldn't call the doctor to see what the bill would be. Then he argued with me about how much my clothes were worth that were ruined. He said they were probably old ones and I would try to get the company to pay for new ones. He drove me frantic with his arguing and bickering. Actually, I went into hysterics. He got me all worked up about the whole thing and I am still nervous about it. He was from the Blank Insurance Company. Do you know if all their adjusters are like that?"

(**f**) "I have never had any experience with them but surely all their adjusters are not like that."

"I hope the adjuster from our company never treats anyone like that if an accident is ever our fault. I am better today though. My leg doesn't pain me so much."

(**g**) "I'm glad to hear that. Does Earl (her husband) still have a sore shoulder from the accident?" I asked.

She replied, "He is lots better, but his shoulder is still stiff."

I said, "It certainly is a wonder you folks weren't hurt much worse, from the looks of the car."

"It surely is. I am so glad Anne (her 4-year-old daughter) didn't get hurt."

"I am glad that she was fortunate enough to escape injury."

(**h**) Then Mrs. Frank began to talk about the Sunday school and the new improvements we started a few weeks ago. Several times I started to leave, but she asked me to stay. We then talked about teaching methods in the Sunday school. (**i**) Then as I finally left to go she said, "Thanks for coming. I feel better now since I turned my worries over to you. Come back again next week."

"I'll be back next Saturday—goodby," I said.

Pastor's evaluation: Mrs. Frank was nervous and worried when I first came. I attempted to let her talk about her troubles and worries, using the technique of listening. Then it seemed that after she had told me what had been worrying her she wanted to visit and was more calm. From there on I visited with her. She seemed helped by the call.

Editor's Comment: (**a**) Very well done. The pastor's comment is simple. He then turns the conversation back to the parishioner through a question, thus giving her a chance to tell him what is bothering her. This is the essence of sound pastoral work. *If given the chance the parishioner will carry you to his need.*

(**b**) This was well handled. The parishioner says, "For one thing. . . ." We are interested in what other "things" are bothering her. The pastor deals with this point and waits for the next. He has real courage and pastoral sense.

(**c**) This is number two worry. Again the pastor dismisses it and waits for the major concern.

(**d**) In a back-handed way the parishioner introduces her major concern through the use of a question. This is often done by persons who are approaching a subject which they find difficult, especially if they are uncertain what the pastor's attitude will be. In this instance, the minister answers the question simply and then waits. Her story comes with a rush.

(**e**) Her honesty has been questioned, unjustly, she thinks. On the basis of the story, the pastor is inclined to agree with her, but it is not what he thinks but what the parishioner thinks that is important. As an average person who is faithful in her church work, she is not used to being accused of lying. She wants reassurance from her pastor.

(**f**) In a back-handed way the pastor agrees that the adjuster has been unfair and unjust: that was reassurance.

(**g**) The minister passes over her "worry and confession," seemingly dismissing it. He does not creally recognize this story as being as significant as it is. Neither does he know that he has listened to a confession because of the way it was introduced.

(**h**) The stress is passed.

(**i**) This call should have been closed with a prayer.

Editor's Evaluation: This interesting call was well handled. The pastor helped Mrs. Frank because he listened to her confession even though he never knew it. His reassurance was weak, but the confession is always more important than the reassurance which follows it anyway. So no harm was done by his failure to make a stronger statement of reassurance.

Significance. This call could not have been made as successfully by anyone except the minister of Mrs. Frank's church. Her ideals had been challenged. Like most persons she draws her ideals from her church, therefore when they are challenged she needs reassurance from her pastor. This he gives half-heartedly but sufficiently. The great load was lifted when she told him her story and he failed to challenge or criticise her. If he had said, "Were you driving too fast?" his call would have done harm.

There are so many unresolved guilt feelings stored up inside of our people that when something by way of a personal crisis happens they have difficulty. These guilt feelings can be traced directly or indirectly to religion and the Church. In fact, if they could not, the Church would be failing; for it is the task of reli-

gion and the Church to describe the ideal life, or the "perfect life," which our Lord described and personalized in the New Testament. The average person with his limited perspective cannot attain this "perfect life." Therefore, he feels guilty. Much of our preaching has a negative approach to life. The sinful nature of man is described vividly but the grace of God is described less interestingly and less forcefully. When suffering strikes the individual, he is likely to interpret it in the light of sin so that his suffering is increased rather than relieved, because he is religious. One of the great pastoral tasks is to relieve these guilt feelings, thus enabling the individual to know something of the grace of God.

Pastoral Calls: Types

The editor of Pastoral Work deals with three questions on pastoral calling:

1. What are the various types of pastoral calls?

2. What is the routine call, and how important is it?

3. Should the minister try to call upon families, or individuals?

My List. There is no generally accepted description or break-down of pastoral calls as to types, but for some time I have been listing the following categories: (1) the dying, (2) the sick, (3) the bereaved, (4) the shut-ins, (5) the new member, (6) the routine, (7) the aged, (8) the prospective member, (9) evangelistic calling. These are all calls in which the minister "goes to the parishioner."

There is some question as to whether these calls are listed in the order of their importance. That is, should calls upon the aged, or persons in "later maturity," as someone has suggested calling elderly persons, take precedence over the routine call? Or again, should our evangelistic calling take precedence over promotional calls? I do not know. The final answer is that all these types of calls must be made eventually, granted that some are of more significance than others. I am certain, however, that persons who are dying have first claim upon the pastor's time and attention.

Routine Call Defined. A routine call is that call which the pastor makes upon his parishioner for no other reason than that a person is a member of the church which the pastor serves. This is one of the most important calls a minister makes in its eventual results. It is also one that the average minister slights because he fails to see the immediate results of his call. The ministry to the sick, dying, and bereaved starts in routine calling long before these crises arise. Many a pastor fails in his ministry to the bereaved, for instance, because a parishioner resents the fact that the minister has not been in the home before the death of the loved one. Further, the routine call is important because through it the minister who is alert and has a pastoral sense will discover incipient spiritual difficulties, such as marital trouble, before they become serious to the point of being irreparable. The parishioner would never bring himself or herself to seek pastoral counsel by going to the minister until it is too late, but the pastor calls, seems interested in how things are going, gives the impression of having time to listen.

Families, or individuals? The ideal which the minister should follow is to call upon individuals. While spiritual difficulties may involve whole families, as in the case of a delinquent boy whose delinquency arises out of a bad home situation, still the root of the trouble can be gotten at only through the individual members of the family. I know some ministers who attempt to maintain pastoral contacts only with what they call the "heads" of families, by which they mean the men in the church. This is an obvious fallacy; for women are often the heads of the family both financially and emotionally.

The family is a social unit of several individuals. To concentrate upon the total is to miss significant parts of the whole.

Returning Servicemen

Future issues of THE PASTOR *will deal with specific phases of the ministry to returning servicemen. Here Mr. Dicks discusses the importance of first contacts with servicemen when they return home.*

For some years more than twelve million men have had opportunity to be under the direct ministry of the Church in that they have seen men with crosses upon their shirt and coat lapels. The men who wore these crosses have been in battle with them, and many veterans have turned to the chaplains for help. As the men return home they will not soon forget the ministry they received from the chaplains. If representatives of the Church now call upon the servicemen in the name of the same cross the response will be great.

This ministry should be carried on in the following way: A letter should go to all the servicemen from the local church, saying "You will soon be returning home, for which return we thank God. As your pastor I am eager to greet you and join your family in your welcome home. Please let us know of your return as soon as you can after your arrival home." The families of the men should be given a similar letter.

When we receive word of a man's return, we should call at his home immediately. This first call is simply a word of welcome, made as meaningful as we possibly can make it. We should say that we are glad the serviceman is home, that we want to join with his family and friends in welcoming him and that we will look forward to a longer visit soon.

This call should be followed with another within ten days or two weeks. In the second call we should take more time and ask about the veterans' experiences and plans. We should be alert for signs of restlessness and uncertainty. Many of the returning servicemen will desire to talk with their pastors about their plans and some will want to talk plans and experiences.

Our Reading

Four new books, and one pamphlet, of special interest to pastors concerned with problems of pastoral care have been chosen for review this month by Carroll A. Wise, member of the Circuit Staff of THE PASTOR. *He is one of the ministers of Hennepin Avenue Methodist Church, Minneapolis, Minn., his major responsibility there being in the field of counseling. He is author of the book, "Religion in Illness and Health," and of numerous magazine articles, including the following in* THE PASTOR: *"The Relation of Worship to Health" (Feb.); "Preaching and Health" (April); "Preaching and Counseling" (June). Other articles and reviews will follow in these pages.*

In the Old Tradition

PASTORAL WORK, *Andrew W. Blackwood. Westminster Press, 252 pp., $2.*

This book, subtitled "a source book for ministers," *Pastoral Work* is a discussion of pastoral care in the old tradition, with many suggestions of varying degrees of merit, illustrated by many anecdotes of an inspirational type. Its claim to be a source book apparently lies in its frequent references to works from the past, books about pastoral work or biographies of leading pastors. It is interesting to note that, in the list of books about pastoral work given at the end, all of the books listed since 1898 are novels! Is this the first discussion of pastoral work that has appeared in almost fifty years?

A few modern psychological works are listed in the text, but there is little evidence of their influence in the author's thinking.

The main recommendation in the book is that it is written in a kindly, earnest manner, and the author is thoroughly convinced of the necessity and value of pastoral work. But it also reveals a highly sentimental, uncritical and naive attitude toward the real issues and problems of human personality that are faced in pastoral work.

Thus the author shows a desire to be of help, but constantly confuses symptoms with basic causes, concentrating his attention on symptoms. The treatment of many real problems is, therefore, superficial. Examples of this are found in his treatment of the unpardonable sin, in handling sex problems, and numerous other places.

The book is replete with overstatements such as, "Whatever the malady of the troubled soul, the remedy lies at hand in the Scriptures." Quoting Scripture to troubled souls may do as much harm as good, as any pastor who exercises even a small degree of critical evaluation of his work soon discovers.

This book will be enjoyed by pastors in the old tradition who will find comfort in its confirmation of their work. For the young minister who can read it critically, it has many useful, practical suggestions. For the minister who wants to think through the basic problems of pastoral work today and come to grips with the real issues, it has little to offer.

We still need a real sourcebook in pastoral work.

Advice: Khaki-to-Serge

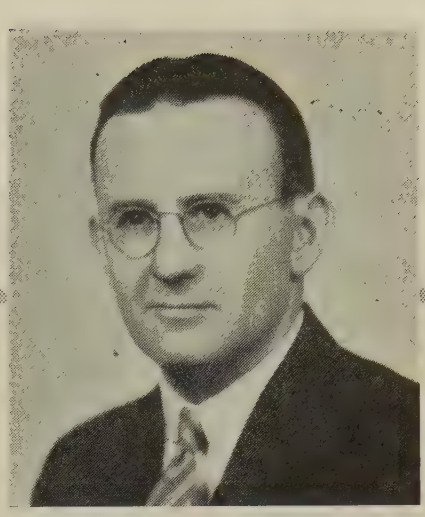
GOODBYE TO G. I., *Maxwell Droke. Abingdon-Cokesbury Press, 124 pp., $1.*

As a book of "pep talks" for returning servicemen, *Good-bye to G. I.* contains much useful information, some sound psychological material, and a lot of common sense advice. The direct, and often cocksure attitude and style of the author, are illustrated in the following: "There is another lesson you will have to learn —and it is almost the hardest of all. Believe me, I know! I am speaking to you now, honestly and earnestly, as one who went through the khaki-to-serge transition. Please listen carefully."

To which one can hear many servicemen say, "Oh yeah!" Many servicemen of World War II resent such patronizing attitudes on the part of their elders of World War I.

In this style the author discusses such questions as the difference between military and civilian life; the fact that the civilian world has changed since the soldier left it; whether war experiences leave a mark of "bestiality" on the soldier; how to get acquainted with family and friends, including the girl friend; the soldier's attitude toward the church, education, work, handicaps; and the tremendous force for good that servicemen may be in the community.

The basic weakness of the book is the assumption that advice will solve the problems of the servicemen, that telling people what is wrong and what we think they should do about it really helps. The pastor can find much in it that will be helpful in counseling with servicemen, but the book should not be used as a substitute for counseling.



CARROLL A. WISE, Reviewer

Church and Soldier

THE CHURCH AND THE RETURNING SOLDIER, *Roy A. Burkhart. Harper and Brothers, 204 pp., $2.*

This book renders several real services. First, it calls attention to a major problem and opportunity in a clear, concise and emphatic manner. Second, it outlines a number of approaches to this problem and opportunity. Third, in emphasizing the need of a revitalized church, it faces the basic issue of church life today. Fourth, the sense of urgency that is felt on every page is an excellent antidote for much of our inertia and indifference.

The author opens with a discussion of "the mind of the soldier." He then raises the question, "Where should the church begin?" The next section, "The Church Prepares," is largely a discussion of counseling. The final section, "The Revitalized Church," elaborates the author's major thesis and is by far the most important section of the book.

The discussion of counseling is stimulating. It is unfortunate, in the opinion of this reviewer, that the author felt it necessary to discuss neuroses and phychoses in the manner presented in this volume. The limitations are such that the discussion is necessarily sketchy and superficial, and, therefore, likely to be misleading in ways which the author does not intend. There is an unfortunate reference to neuroses as an enemy of the soldier. The author's recommendation for the use of laymen and women in counseling, especially marriage counseling, needs careful consideration. There are pitfalls in the use of inadequately trained persons in counseling.

This is a book which the minister should first digest for himself and then place in the hands of his laymen for study. It could well form a basis for discussions in the servicemen's committee. If a minister is wondering how to start such a committee at this late date, let him gather well selected persons for several discussions based on this book.

Psychology for G. I.'s

PSYCHOLOGY FOR THE RETURNING SERVICEMAN, *prepared by a Committee of the National Research Council, edited by Irvin L. Child and Marjorie Van DeWater. Published as a Penquin Book by the Infantry Journal, 243 pp., 25 cents.*

This excellent discussion of the psychological problems facing the returning serviceman ought to be on the desk of every minister. Prepared by a group of psychologists and military men, it combines accurate scientific fact with a practical approach to adjustment problems. Its style throughout is objective and sympathetic. It contains no ballyhoo, no high pressure advice.

Problems faced in stepping out of uniform into civilian life, in choosing a job, learning new skills, getting married or returning to a wife and family, in being a father, in handling social conflicts, are discussed frankly and helpfully. Problems faced by the man who has been a prisoner of war, who has been injured, especially in sight or hearing, or loss of limbs, are also discussed in a clarifying manner.

The style of this book will be inviting to servicemen who are willing to read the first few pages, and the suggestions will be very helpful. The book will also be helpful to the parents, wives, and sweethearts of servicemen. It will be a useful tool for the clergyman in his counseling, though it is not a substitute for good counseling.

On Mixed Marriages

IF I MARRY A ROMAN CATHOLIC, *Leland Foster Wood. Commission on Marriage and the Home, Federal Council of Churches of Christ in America. 23 pp. Five cents.*

This twenty-three page pamphlet, with bibliography, ought to be placed in the hands of every Protestant young person of high school age and older. It presents fully and completely the situation faced by any Protestant-Catholic couple who want to marry.

The demands of the Catholic Church on the Protestant member of such a marriage are stated clearly in the words of Catholic authorities.

If I Marry a Roman Catholic strongly presents the fact that the Protestant has elements in his faith which make it just as precious to him as another faith is to the Catholic. It honestly and frankly recognizes the stand of the Catholic Church as one of domination, and points to the need for co-operation and mutual respect instead.

If I Marry a Catholic is a clear statement on a very serious problem which has caused immeasurable grief to many homes.

Religion--the Preacher's Specialty

The task of the minister of the twentieth century and how he can obtain a balanced perspective of the Church's past and its present demands was the subject of discussion at a certain preachers' meeting. The "reporter" of the meeting, who writes under a pen name, is a Methodist minister.

ON ANY Monday morning, the preachers' meeting at Newphilago draws a large number of representative ministers. In fact, for most of the preachers of this wide metropolitan area, only a funeral or "act of God" will keep them away. But this Monday, the meeting was of special interest, since it was to be addressed by a professor from a theological seminary, an eminent authority on the life and development of the Methodist Church.

The speaker, a clergyman and a frequent attendant of Monday preachers' meetings, was not unaware of the psychology he would encounter when he faced the gospel-fatigued brothers. Monday has established itself on the preacher's calendar as the day when he rests from his labors and prepares for the work that follows during the week.

The speaker spoke understandingly and appreciatively of the early years of the Methodist Church. The genius of the Methodist movement, he held, was in its ability to utilize the latent power in religious experience. Early Methodist preachers believed that no external authority compared with the inner witness. While specialists in individual salvation, the first ministers were also socially-minded because they had seen the transformation that came to communities as a result of regenerated lives. Green, the historian, described Wesley's work as social reconstruction at its best. Even in America where national solidarity was at first doubtful, the Methodist circuit riders contributed no little bit to the thirteen colonies in helping them to fuse gradually into a working unit.

The address closed with a description of the tasks now before the Church, and to the ministers, the speaker posed this question: Can our Methodist Church make a contribution to this age commensurate with the one made by the early Methodist movement to its day?

A discussion period was always a part of the Newphilago preachers' meeting. Sometimes the brief summations or observations made by speakers from the floor, seasoned with wit and humor, proved to be the most stimulating part of the meeting. A bishop who unexpectedly had entered the room was recognized for the first remarks, and when he took the floor there was an appreciable stir and air of expectancy. The bishop himself was a distinguished student of Methodist history, and had often been connected with fearless prophetic utterances.

"We know that Methodism now," he began, "does not face the simple day of the Wesleys. Our age is a highly complex one. Knowledge is widespread and the continuing of social lags in many areas of life are stirring underprivileged people all over our world. A preacher who is unaware of what is happening now is a pathetic and helpless leader. But it seems to me that the one point where the minister needs to get in step with his spiritual forbears is in his reliance upon the so-called spiritual intangibles. If his nostrums for world affairs are the same ones that are offered by the sociologists, economists, or technologists, he discounts his influence as a religious leader. He must say with emphasis that religion is essential and that the application of it to life's complicated problems alone promises possibilities for their solution. History shows that religion is life's greatest catalyzer and that through it situations are created for constructive remedies. Many times in the past when the world faced chaos, a revival of religion opened new vistas. It is commonplace to observe that this world needs the beneficent influence of the Christian evangel today. And yet if our ministers are able to give it, they will have to be specialists in religion."

The bishop was followed by one of the ablest ecclesiastical mechanics in the Church. He is known for his work in General Conference committees on temporal economy, and his loyalty to the connectional interests could not be impugned. "The complicated Church machine that we have built," he began, "now claims so much of our attention that it is difficult for us to give primacy to first things. Wesley could say, 'I preach Christ' and really do it. But now in addition to our preaching the gospel, we must maintain all of the institutions and programs that the gospel has begotten—colleges, hospitals, orphanages, missionary programs, and a multiplicity of varied interests. The main problem in giving attention to them is in preventing their temporal work from destroying the consciousness that all of their efforts are aimed toward Christianizing the world. It is easy to lose sight of this objective in caring for institutions. For instance, education may focus upon its main job of education and give religion only marginal concern. The same is true of the hospitals, and so forth. To balance the budget of our institutions at times seems to be the end and purpose for which our Church exists.

"Pioneer fervor must accompany our great growth to make us understand that underneath every institution related to the Church there must be a Christian foundation, and through all of the work they do, there should run a desire to bring in the kingdom. Our people, thanks to the work of the Church, have become conscious of their social obligations. Consequently, the offering

By ROSS J. OWEN

of educational, medical, and social work is accepted as part of the nation's social obligation. The Church, however, must go one step more and help its own people to recognize that the varied activities carried on in the name of the Church have not only social but also religious responsibilities."

A pastor of one of the leading churches in the metropolitan area continued: "Of all the people I know who must make transitions, Methodists, at times, seem to me to be less adept. My ministry began in the heart of rural America where such expressions as religious experience, mourners' bench, conversion, were part of the Methodist vocabulary. But now they are out, and the nearest equivalents to them are found in the language of psychologists. We listened to some religious educators and without comprehending the meaning of their plans decided that what our Church needed was an educational program in lieu of the revivals and crude methods inherited from the pioneers.

"I do not want to go back to the days when our messages were filled with negatives, but I wonder sometimes why someone did not tell us that it was absurd to 'throw the baby out with the bath water.' Religious experience is essential, and if religious education has failed, it has been at the point of not being able to give our young people a meaningful Christian experience. When I am reminded of the decline of church school attendance, I wonder if those in authority have ever visited some of the lifeless, purposeless sessions of the church school. An educational program without a dynamic drive can become a very drab affair. Religious experience is essential, and if religious education has failed to create it, it is meaningless. I am convinced that we must have both religious experience and religious education—an intelligent understanding of our faith along with a God-consciousness. In order to have the power of the pioneer's church, a way must be found to assist preachers to be both effective evangelists and constructive educators. To resolve the dilemma to *either* evangelism *or* education only neutralizes our work. It is not a case of *either* education or evangelism, but of *both*."

"Speaking of transitions," another brother continued, "I am often surprised at the lightness with which we Methodists treat our American Methodist heritage. Take, for instance, the whole question of worship. Naturally, we do not want to return to the free and easy forms of other days, but I cannot help recalling that when John Wesley sent his Sunday's service to America he showed how limited was his understanding of the American Methodists. They were not liturgists. Are they now? If we think so, witness the growth of the small sects among us. These sects leave room in their worship for spontaneity, and the sermons, crude as they are, certainly have a harpoon. They are out to catch something. Their preachers may not have much thought in their discourses, but they do speak as though they mean it. Our preachers today study the psychology of worship, but sometimes I wonder if they know enough of the psychology of the worshiper.

"I would not want this discussion to close without registering my personal concern," a recognized leader in the progressive bloc of the metropolitan district remarked, "lest the impression is made that the Church shall be obsessed only with otherworldliness, saving souls for heaven, and not concerned about the problems of life, here and now. Many of us have grown impatient with temperance advocates who condemn drinking but say nothing about other social evils such as child labor, and so forth. But my own contacts with social leaders outside of the Church have revealed that many liberals have a conscience only on some one issue and no concern about the total ethical and social ideals of the Church. One of the revelations made to a member of my church in CPS camp was that many CO's have a moral conviction solely on the question of war. To me, it is clear that for a Christian minister to be a first-class liberal is not enough. And it is a sign of superficiality for him to infer that the spirit of Christ dominates all liberal movements. Sometime ago, I concluded that my interest in social reform had to be accompanied by like interest in the spiritual. Henry Wallace hit the nail on the head when he said that it is impossible to have an enduring social transformation without changed human hearts. The religious forces at our disposal are more powerful than those dealt with by the scientists and economists."

The moderator announced that the time had arrived for adjournment and, consequently, the courtesy of the floor was extended to the speaker who had given the paper. He concluded:

"All this discussion reveals that the serving of the Lord effectively in the twentieth century is an exacting responsibility. In fact, the needs of our day are so great that a minister is likely to become either frustrated and incapable of doing anything, or grab for any passing nostrum in order to help. The shallowness of many spiritual leaders is appalling and even some so-called great preachers lack a perspective of the Church's past and its present demands. That our day calls for dangerous pioneering is without question. But we ought to remember that when an adventurer crosses a stream on foot-rocks, he steps from rock to rock, keeping one foot firmly fixed while he searches with the other for the next step. We need to learn to keep our conservative foot fixed on a time-proved premise while, with our progressive foot, we search for new footings. This conception of our responsibility to something fixed alone will prevent us from floundering. There are some great principles such as loyalty to experience and dependence upon the power of the Christian gospel that cannot be deserted without our becoming helplessly mired down in a meaningless struggle. We are heirs of a great religious tradition that works. Our preachers should know it and have a comprehensive understanding of the philosophical and theological aspects of it."

The Book of Worship for Church and Home

By OSCAR THOMAS OLSON

The author of this discussion of the *Book of Worship* was for ten years chairman of the Commission on Worship of the Federal Council of Churches of Christ in America, and, since 1940, has served as secretary of the Methodist Church's Commission on Rituals and Orders of Worship. He is pastor of Epworth-Euclid Church, Cleveland, Ohio. This is the first of three articles on the new *Book of Worship*.

THERE is an element of timeliness in all good life. The right thing at the wrong time is as bad as the wrong thing at any time. The unification of American Methodism came *for such a time as this*. With all the outer factors of modern living forcing vast populations into closer and closer contacts, it is important that we find the inner resources that will bring persons into an experience of fellowship.

During the recent years of Methodism's march, there has been a new awareness of the need for deeper discipline in the worship of God. Previous to unification, a commission representing the three American Methodisms worked together for almost seven years and produced *The Methodist Hymnal*. This was the precursor of the day that brought into being the Methodist Church.

The Uniting Conference in 1939 pointed out the necessity of studying and formulating the practice of worship within the new church. The first General Conference in 1940 appointed a commission of twenty members to provide Orders of Worship and Rituals for the Methodist Church that would draw upon richer and wider sources than those that had been available up to that time. This commission reported to the General Conference of 1944. This report, with some slight changes, was adopted, and the commission was ordered to edit and publish *The Book of Worship for Church and Home*. It is appearing this fall as a book recommended to all Methodist people for optional use.

This *Book of Worship* has the motive of bringing to men and women an awareness of God. Worship is an art. Every art has its forms. God is not a mere convenience or utility to be called upon to meet the emergencies of life. God is our Father and he desires "truth in the inward parts," and discloses himself to those who are of a humble and contrite heart.

One thing we ought to be learning out of the collapse of so many of our contemporary reliances is that man cannot live by bread alone, even when it is the bread of a sophisticated and self-assured civilization. Too often the contemporary church, with all its splendid paraphernalia, has failed to inspire confidence in the living God because of uncertainty in its message and confusion in its purpose. It has breathed the secular atmosphere of this day and has given too large a place to the material ends of life, purveying a shallow optimism of progress instead of witnessing to a Gospel of Redemption.

At the very center of the life of the church must be the absolute certainty of the living God. Only from this conviction can modern worship speak to the timeless element in human nature and lift man above the tyranny of time and sense. Man must live his life within two environments —time and eternity—and only an experience of the eternal can give to man a mastery over the temporal. Modern worship is real when it helps man, a creature of time, to become a creative participant in God's purpose.

When public worship is a corporate or collective assent to the purposes of the living God, it becomes a socially constructive act. Matthew Arnold was voicing the experiences of the race when he said that while man philosophizes best alone, he worships best in common. There are two reasons for this which we all recognize immediately: (1) The movement of a group always lifts the individual into a deeper and more intense experience than would be his in isolation, and (2) A God who is love finds us readiest for his incoming when we are consciously sharing each other's hopes and aspirations. God fulfills his purpose, not through separated individuals, but through a fellowship of those who are gripped by his purpose.

The Book of Worship for Church and Home is presented, along with *The Methodist Hymnal*, as another tool or instrument to help communicate to human lives a sense of the presence of the living God. The rich resources of the devotional literature of the ages have been drawn upon to make this book. The characteristic expression of evangelical experience which brought Methodism into being is recognized. Christian worship is, as Forsyth has suggested, "a communion with the finished will

of God in Christ." *The Book of Worship* may be a means of bringing a deeper and finer sense of the reality of the redemptive God into our fellowship of faith. A revival of common worship will bring in the day of God.

In any order of worship, the stereotyped must be avoided, but a real pattern must always be apparent. Eleven orders for general use open the *Book of Worship*. The seasons of the Christian year are fully represented by those occasions widely observed in Christendom, and fifteen orders of worship for occasional and seasonal use are provided. Christianity is a historic religion in a unique sense. It is not only, like all others such as Hinduism, Mohammedanism and other ethnic faiths, a religion embedded in human history, or with a history of its own. It is not a speculative system. It is a faith founded upon history, based upon facts, grounded in the events of time, that disclose an eternal purpose.

One may think of the *Book of Worship* as a map that endeavors to point the way of God. The meaning of many an unfamiliar area of human life becomes plain when God's direction pointers are followed. Under Trinity Sunday appears the Scripture sentence that puts the question that all men at sometime ask: *Canst thou by searching find out God? canst thou find out the Almighty unto perfection?* The answer is also in the Scripture: *No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.* Certainly in this mood one is ready to offer the classic prayer:

O Thou who art the light of the minds that know thee, the life of the souls that love thee, and the strength of the hearts that serve thee; help us so to know thee that we may truly love thee, so to love thee that we may fully serve thee, whom to serve is perfect freedom; through Jesus Christ our Lord. Amen.

The study and use of this *Book of Worship* should do much to cultivate the kind of religious living and the kind of spiritual fellowship that will attract and hold people by its rich vitality.

Selections . . .

The selections which follow are from various parts of The Book of Worship for Church and Home.

From the Lectionary

Thanksgiving Day	II Cor. 9:6-11	Matt. 7:7-12
First Sunday in Advent	Isa. 35	John 4:34-38
Second Sunday in Advent	Isa. 40:25-31	Luke 20:9-18
Third Sunday in Advent	Gal. 6:1-10	John 3:11-21
Fourth Sunday in Advent	Isa. 52:7-10	Luke 4:16-22
Christmas Day	Heb. 1:1-12	John 1:1-14
Sunday After Christmas	Gal. 4:1-7	Matt. 1:18-25
The New Year	Rev. 21:1-7	Luke 2:15-21
Epiphany	II Cor. 3:18–4:6	Matt. 2:1-12

Invocation

Most gracious God, by whose appointment the seasons come and go, and who makest the fruits of the earth to minister to the needs of men; we offer thee our thanksgivings that thou hast brought us through the circuit of another year, and that according to thy promise seedtime and harvest have not failed. At the remembrance of thy bounty we offer unto thee the sacrifices of our thanksgiving, and pray that thou wilt feed our souls with the Bread of Life; through Jesus Christ our Lord. Amen.

A Litany of Thanksgiving

Our Father, for the gift of thy Son to mankind,
Accept our thanks, we pray.
For the example of his life, and for his death upon the cross,
We give thee thanks, O Lord.
For the gospel of the Resurrection and the hope of new life which it brings,
We give thee thanks, O Lord.
For the gift of thy Holy Spirit,
We give thee thanks, O Lord.
For every impulse to follow the way of the cross,
We give thee thanks, O Lord.
Come into our lives and help us to triumph over all sin.
Help us so to know Christ and the power of his resurrection that we may walk with him in newness of life; through Jesus Christ, our risen Lord. Amen.

Collect for Christmas

O Father, who hast declared thy love to men by the birth of the holy Child at Bethlehem; help us to welcome him with gladness and to make room for him in our common days, so that we may live at peace with one another and in good will with all thy family; through Jesus Christ our Lord. Amen.

The Covenant (For "Watch Night")

And now, beloved, let us bind ourselves with willing bonds to our covenant God, and take the yoke of Christ upon us.

This taking of his yoke upon us means that we are heartily content that he appoint us our place and work, and that he alone be our reward.

Christ has many services to be done; some are easy, others are difficult; some bring honor, others bring reproach; some are suitable to our natural inclinations and temporal interests, others are contrary to both. In some we may please Christ and please ourselves; in others we cannot please Christ except by denying ourselves. Yet the power to do all these things is assuredly given us in Christ, who strengtheneth us.

Therefore let us make the covenant of God our own. Let us engage our heart to the Lord, and resolve in his strength never to go back.

Being thus prepared, let us now, in sincere dependence on his grace and trusting in his promises, yield ourselves anew to him.

New Year's Day

Thine, O Lord, are the times we measure off by days and years; for though the years pass, yet are we ever with thee, embosomed in thy beauty, love and power. May the dawning year be new indeed, with new visions of truth, a new wonder of thy love, and a new service to our fellow man. May our home be better ordered, our work better done, and our faith more firmly fixed in thee, that life may show us its worth and wonder, in Jesus Christ our Lord. Amen.

Questions on Church Architecture

By E. M. CONOVER

At the suggestion of THE PASTOR, *the director of The Interdenominational Bureau of Architecture (297 Fourth Avenue, New York, N. Y.), answers some questions which he is frequently asked by those planning church building programs. The Bureau will furnish additional information to those desiring it.*

Q.—Are any churches being erected now?

A.—There are many. In Fort Worth, Texas, the other day, I saw a Baptist Church, which will cost $125,000, half completed. The First Methodist Church, Arlington, Virginia, a few weeks ago let a contract for a $200,000 building. Prices, however, right now are very high. Churches would do well to have plans and specifications prepared so that advantage may be taken of any situation that appears favorable for getting contractors' bids. More than $600,000,000 worth of new church buildings and improvements are now in various stages of planning and fund raising among American Protestant churches.

Q.—What is the very first thing to do about a new church building enterprize?

A.—First of all, assemble a number of committees for survey work of the needed church program in the divisions of worship, Christian education, and fellowship activities. Face the responsibility of the church and the needed program regardless of the amount that may be available for building. The "Suggested Plan of Organization," published by the bureau would be helpful.

Q.—When should a building committee be appointed?

A.—Not until after the committees that are to assemble the statement of needs have completed their work. A subcommittee on plans and construction may, however, at the direction of the church, investigate available architectural service and do other fact-finding work.

Q.—Will air conditioning be reasonably available for new church construction?

A.—The term "air conditioning" covers several things. Every church must, as a matter of course, include in its planning some means of moving fresh air through the building and cooling it to some extent in the summer. Air conditioning has already been demonstrated as a means of economy, since it results in larger church attendance during the summer.

Q.—Should churches delay their plans in view of possible new and revolutionary materials and methods of construction?

A.—Under no circumstances. All new materials should go through a long period of testing in various climates before churches should use them. We should stick to the tried materials such as stone, brick, concrete, steel, wood, and glass.

Q.—What is the deep mystery about acoustics?

A.—There is nothing mysterious about acoustics. The laws of sound have been reduced to an elementary and easily comprehended science. There is absolutely no excuse today for any type of acoustical disorder in any building. Make sure that the architect knows his business in this field. Bad acoustical conditions in existing buildings should immediately be remedied, since there is a satisfactory remedy for every acoustical problem.

The Teton Mountains of Wyoming provide a majestic background for this small Episcopal Chapel at Jackson Hole, Wyoming. Photograph by J. Lane Miller, Rye, N. Y.

A Board of Education Finds Its Real Task!

By L. BARRETT RICE

At Overlea Methodist Church, Baltimore, Md., the Board of Education has emerged as one of the most vital organizations of the church. It is no longer hampered by trivial "business," but, says Pastor Rice, is a board "worthy of the name."

PICNICS, repairs, and sundry other "business" discussions were typical of the meetings of our Board of Education prior to our decision to make our board one of the most vital and effective agencies within the church.

This is an example: "The report of the picnic indicates that receipts from the large number of non-members have reduced the cost of the picnic to $52.65. . . . It was reported that the floor in the rear of the Sunday school room had been repaired." Early in the spring, we decided to survey the educational program of the church as to worship, curriculum, recreation, organization, and administration. It was agreed that the committees set up for this survey should work separately during the summer months, and the fall meetings of the Board of Education were to be devoted to the study of their findings. As a result of these committee reports, we were able at once to strengthen the general program of religious education, and were provided with a challenging list of goals for future achievement.

The worship committee made a thorough study of all the worship programs being used in the church. At its suggestion, the worship programs in the junior, intermediate and youth departments were completely changed. For example, individual class dedication of the offering was instituted. Greater participation by members of the departments was suggested as a goal.

The curriculum committee sent out questionnaires to get the opinions of the teachers concerning the material and the general teaching plan of the church school. With these questionnaires as a guide, the committee made a study of the materials being used, and for some classes recommended the use of other materials which were believed to be superior in content. It recommended that "more time be spent in careful and diligent study and preparation of the lesson." The questionnaires indicated the need for a resource or teachers' library. This is in process.

Visual education and drama have been given a more prominent place in the curriculum. The committee also urged the immediate establishment of a training school for teachers and workers.

The recreation committee discovered that we were overemphasizing recreational and cultural activities for the young people to the neglect of others. Planned recreation and leisure, cultural and hobby pursuits for all groups were recommended, and they constitute our present goal. A questionnaire was sent to the entire membership. One question raised the point of including social dancing as a part of our youth program. After careful and painstaking consideration over a period of several months, the Board of Education succeeded in harmonizing differing viewpoints to the extent that dancing is included in our program as a legitimate and wholesome part of recreation.

The committee on organization and administration recommended, in a straightforward manner, that the Board of Education curtail the "business session" and proceed to function as a board following the disciplinary plan. It was suggested that a budget be established, thereby eliminating time consuming discussions of routine expenditures.

Under the stimulus of the reports and recommendations of these committees, we emerged from an old-fashioned Sunday School Board, with its rather narrow concepts, and were able to visualize the larger and more comprehensive goals and objectives that should be the concern of any Board of Education worthy of the name. For example, growing out of a leadership training class, one section of which considered the relationship of the church and the home, a series of Sunday evening services was planned and conducted by the Board of Education. By the use of drama, discussion, and talks by competent authorities, the entire church was given the opportunity to consider anew the importance of religion in the home.

In none of this do we claim to have reached perfection. Many other churches undoubtedly are far beyond us in their thinking and planning. We do, however, realize that we have established within the consciousness of our congregation the fact that our Board of Education is organized to discharge its responsibility for the religious development of all members.

New Tools for the Church Office

By WEBB B. GARRISON

The pastor of the Timmonsville Charge, Timmonsville, S. C., describes here two new tools designed to improve the quality of church bulletins and other printed matter.

MANY churches own and use stencil duplicators. These machines, often loosely called "mimeograph machines," have come to be recognized as essential tools for the modern pastor. (The name "mimeograph" is the trade-mark of the A. B. Dick Company. Strictly speaking, it refers only to their machines.) But certain limitations of the process have, in the past, made it impossible to produce by it a highly finished type of work, similar to printed matter. The tools described here open vast new possibilities for the stencil process.

1. The Vari-typer

Some of the limitations of the stencil process have been due to the necessity of using the typewriter in preparing copy and cutting stencils. Though the typewriter makes possible excellent work of a sort, this machine is primarily designed for one-copy work. All church offices and pastors, faced with the problem of producing attractive bulletins, letters, parish papers, and similar material, have long sought a composing machine suitable for their needs. To meet the requirements of the church office, such a machine must be of comparatively low cost, yet fairly flexible in the type of work which it can produce.

In many respects, the Vari-typer composing machine seems to be the answer. Having evolved from the old Hammond Typewriter, the Vari-typer is to the typewriter about as an electric calculating machine is to a manual adding machine. That is, the Vari-typer will do all that a typewriter will do, and much more. Some of the features of the machine are:

1. Variable Spacing. Vari-typers are available on which it is possible to type 10, 12, 14, 16, or even 18 letters per inch. Variable vertical spacing allows 9, 6, 4½, 3 3-5 and 3 lines per inch.

By using, for example, a combination of horizontal spacing 16 letters per inch, and vertical spacing 9 lines per inch, 144 letters per square inch may be obtained. Elite typewriter type, with horizontal spacing of 12 letters per inch and vertical of 6 lines per inch, yields only 72—or half as much. Pica typewriter type, spaced at 10 letters per inch and 6 lines, gives only 60 letters per square inch. This means that the Vari-typer makes it possible to produce the same material in half or less space than when the stencil is typewritten. The saving in stencils, paper and ink is obvious.

But far more important than the saving is the vastly improved appearance of the finished product.

2. Instantly changeable type. Instead of being fastened to the ends of keys, letters are arranged on semi-circular, movable type fonts. When the typist strikes a key, the type font moves to the proper position, and an electrically controlled hammer strikes a blow which causes an impression to be made. More than six hundred different sizes and kinds of type are made, including scientific, mathematical, and foreign language. But the church office would need only a few. With five or six, it is possible, with a twist of the wrist, to write *in italics, of a size corresponding with the other type used.* Or a miniature type may be desired.

For headings, any one of several styles may be used—CAPS or lower case; SMALL CAPITALS OR LARGER!

Type fonts range from six to eighteen point. The Vari-typer, then, is not in competition with the typewriter—but is a composing machine for office use.

3. Another fine feature of the Vari-typer is the OPEN-END CARRIAGE. This makes it possible to introduce into the machine sheets of paper of any size, and stencils lengthwise without folding or cutting.

4. Selective touch control is made possible by the fact that Vari-typers are powered by electric motors. Every key receives exactly the same impression, which makes for uniform appearance of the finished work. (Typewriters are available with electric motors, but the Vari-typer also carries a repeat key, by means of which bold-face types may be struck two or more times to insure proper cutting of the stencil.)

5. Justification, the process by which all lines are made the same length, is difficult on typewriters. Some Vari-typers provide automatic justification, while other models are equipped with a half back-space key, by which work can be quickly and neatly justified by hand.

All in all, the Vari-typer is sufficiently flexible to compose almost any work that the average church is likely to need. Not only does this mean saving over printing costs, but it makes it possible to turn out really attractive work right in the church office! The pastor who finds it difficult to prepare his bulletin copy in time for a printer's deadline may, if he has access to a Vari-typer, hand it to his secretary on Saturday morning. Those who are not so fortunate as to have a secretary, may use the machine themselves, if they can use a typewriter!

The Vari-typer Composing Machine is manufactured and sold by the Ralph C. Coxhead Corporation, 333 Sixth Avenue, New York.

2. The Dekratool

A second serious limitation in the use of the stencil process has been in the preparation of illustrations.

A great many different types of

styli and shading screens have been developed. Properly used, these produce very excellent drawings. But it is impossible, by this method, to make illustrations with very fine details, without danger of tearing the stencil.

To try to meet this need, plastic plates have been manufactured. When rubbed with a stylus, attractive cuts result. But even this does not begin to approximate the printed cut or illustration.

The Dekratool makes it possible to take any ordinary printer's cut of the line variety, and with it cut a stencil.

Developed by an ingenious salesman of the Remington Rand Company, who felt he was not getting enough use from his electric razor, the Dekratool is an adaptation of the Rand Shaver. Fitted with a special head, and engineered to give both more power and a longer stroke than the electric shaver, the Dekratool vibrates rapidly. A sheet of cushion tissue is placed between the cut and the stencil, and another sheet of tissue on top of the stencil. The Dekratool is then rubbed over the desired area, and results in excellent line-cut reproduction, with little danger of ruining the stencil.

With the Dekratool, very fine details come out clearly. It is also possible to reproduce type, either hand or machine set, by use of the Dekratool.

This means that, when used in conjunction with the Veri-typer, the finished work compares very favorably with printed material, both in text and in illustrations. It is not possible, however, to reproduce halftone cuts by the Dekratool method.

The Dekratool is manufactured and sold by the Duplicator Supplies Division of Remington Rand, Inc., Bridgeport 1, Connecticut. Line cuts may be obtained through your local printer or from any one of several manufacturers. The Cobb Shinn Co., 721 Union Street, Indianapolis, Indiana, carries a complete line of ready-made cuts, including a great many on religious subjects.

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The Fountain

ONE WAY

There is but one road which reaches God, and that is prayer; if anyone shows you another, you are being deceived.

—St. Teresa.

MIRACLE

John Hutton used to tell how once, at a great gathering in Yorkshire, he had hardly started on his sermon, when a miner leaped to his feet, and led the congregation in the Doxology. Whereat my friend, as he put it, "sank like a punctured tire," and took some time to get upon his way again, for we Scots preachers do not like such interruptions. At the close, the man apologized, explaining he had only been a Christian for some months. I used, so he went on, to drink, to knock the wife about, to pawn the furniture, and now it is all so gloriously different. I can't sit still, want to get up and sing about it. Asked how he fared down the pit, the man said that, of his particular lot, only he and one other professed Christianity, and the others quiz us daily. "What do they ask?" "Oh, well, yesterday they said to us, 'You don't really believe that yarn about Jesus turning the water into wine; now do you?'" "And what did you say?" I said. "I am an ignorant man; I know nothing about water and wine. But I know this—that in my house Jesus Christ has turned beer into furniture! And that is a good enough miracle for me!"

—Arthur John Gossip, in
Experience Worketh Hope (Scribner's).

HIGHEST WISDOM

The highest wisdom is one. The highest wisdom knows but one science—the science of the whole, the science that explains the whole creation and the place of man in it.

—Leo Tolstoy, in *War and Peace.*

TEMPERANCE ILLUSTRATION

I hear many cry when deplorable excesses happen, "Would there were no wine! Oh, folly! oh, madness! Is it the wine that causes this abuse? No. It is the intemperance of those who take an evil delight in it. Cry rather: "Would to God there were no drunkenness, no luxury." If you say, "Would there were no wine" because of the drunkards, then you must say, going on by degrees, "Would there were no right," because of the thieves, would there were no light" because of the informers, and "Would there were no women" because of adultery.

—John Chrysostom, in *Homilies, I.*

FOR THE BUILDING COMMITTEE

Let all our chapels be built plain and decent; but not more expensive than is absolutely unavoidable: otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yea; and governed by them. And then farewell to the Methodist discipline, if not doctrine too.

—*The Discipline of the Methodist Episcopal Church, South,* 1784.

ON PREACHING TO VETERANS

The returning veteran does not need coddling from the Church, soothing syrup, flattery; he needs to be told that he is the product of an infantile civilization, that like most Americans he is a child crying for candy, that if he has any real manhood in him he will regard America as something more than a glorified factory, movie house, ball park and corner drugstore. He needs a Church which makes it clear that it cares about him and is grateful to him and admires his courage and efficiency and cleverness but which insists, because it loves him well and truly, that the things that really matter are, thanks to the American home and school and college, for the most part quite beyond his untrained cognizance. He needs a Church which will tell him the truth about his own incompetence and the incompetence of the generation which bred and trained him.

—Bernard Iddings Bell, in *God Is Not Dead* (Harper).

CULTURE A BARRIER?

Unfortunately, the development of the cultured personality has a tendency to separate men of good taste from the man of no taste, to create barriers between the untutored and the man of scientific mind. I met a pastor some time ago who objected strenuously to serving in a certain parish. He stated that the people were laboring people, that they could not understand him. He insisted that his culture was beyond them, that he lived in a realm of philosophy which they could not enter. Perhaps it was unkind, but I did suggest to that brother that Jesus of Nazareth saw no such barrier.

—G. Bromley Oxnam, in *Preaching in a Revolutionary Age* (Abingdon-Cokesbury).

THE SCRIPTURES

Delectable indeed are the meadow and the garden, but far more delectable the study of the divine writings. For there indeed are flowers which fade, but here are thoughts which abide in full bloom; there is the breeze of the zephyr, but here is the breath of the Spirit; there is the hedge of thorns, but here is the guarding providence of God; there is the song of the cicadae, but here is the melody of the prophets; there is the pleasure which comes from sight, but here is the profit which comes from study. The garden is confined to one place, but the Scriptures are in all parts of the world; the garden is subject to the necessities of the seasons, but the Scriptures are rich in foliage and laden with fruit alike in winter and summer. Let us, then, give diligent heed to the study of the Scriptures; for if thou doest this, the Scriptures will expel thy despondency and engender pleasure, and in the tumult of life it will save thee from suffering like those who are tossed by troubled waves. The sea rages, but thou sailest on with calm weather; for thou hast the Scripture for thy pilot.

—John Chrysostom.

SECRET OF STRENGTH

It is the gladness of Christianity and not its sorrow that has made its fortune.

—Matthew Arnold.

HOLDING THE VETERANS?

It has been estimated that not more than 5 per cent of the local churches in the United States maintain contact with the soldier while he is away. If 95 per cent maintain no relationship during his absence, how can we expect the soldier to rush back to the fold when he gets home?

—Roy A. Burkhart, in *The Church and the Returning Soldier* (Harper).

PHARISEES, TOO, WERE MORAL

The nineteenth century burgeois was not immoral, he was so moral that morality—i.e., observance of a certain standard of decency—had become his religion. He was, to all intents and purposes, a secular Pharisee.

—Emile Cammaerts, in *The Flower of Grass* (Harper).

PLAGIARISM AND POSE

The greatest danger of plagiarism is not so much ethical as psychological; it leads to mental paralysis, crutches, and eventually the wheel chair. Yet a man with an adult mind ought to have no greater difficulty in resisting the desire to steal another man's product than he has in restraining himself from stealing the diamonds displayed on a jeweler's store counter. There is frequently a good deal of pose about the preacher who draws himself up in a noble gesture and says, "I never read sermons." That declaration leaves the way open to a natural comeback, "It might be a good thing if you did." The man who has no keen interest in the best work in his profession lacks much of a true vocation. Who ever heard of a musician who never attended concerts, or an actor who never went to plays? The very phrase "a busman's holiday" has expressed an engrossing professional interest. What would we think of a physician who never attended clinics or read medical journals?

—Halford E. Luccock, in *In the Minister's Workshop* (Abingdon-Cokesbury).

SERVANT OF CHRIST

Phillips Brooks, whose preaching moved the hearts and minds of his generation and whose message was heard across the seas, is remembered and revered not alone because of magnificent hours in Trinity pulpit when the truth was preached, one might say torrentially, but also because of days given gladly to the poor and the rich, the weak and the strong, the untutored and the scholar. A great teacher of preachers told me that among his richest experiences was that of literally sitting at the feet of Phillips Brooks. It was the custom of the great preacher to invite a score of students to come to his home during the Lenten period and read the Bible together. It was all very informal, with its give and take of question and answer. A world-famous preacher, whose presence was sought by organizations of every sort, found time to sit with a handful of theological students—a pastor who gave life to the text, "The Son of man came not to be ministered unto, but to minister."

—G. Bromley Oxnam, in *Preaching in a Revolutionary Age* (Abingdon-Cokesbury).

FINAL JUDGMENT

When the evening of life comes, you will be judged on love.

—St. John of the Cross.

DEVIL'S EXCUSE

One has but to admit some menace to public tranquility and every sort of action is justified.

—Leo Tolstoy, in *War and Peace.*

BLOOD WILL TELL!

By the laws of chance essentially every person whose ancestry is at least half European is descended from Charlemagne. But he is equally descended from the bandit hanged on the hill, from the half-witted serf, and from every other person living in A.D. 800 who left as many descendants as did Charlemagne. The principal difference between the snob and the "lower-class" citizen is that the former has the money to pay a genealogist to trace or to fake plausibly a lineage.

—Clyde Kluckhohn, Harvard anthropologist, in *Religion in the Post-War World,* Vol. III (Harvard Univ. Press).

THE GREATER BENEFACTOR

As I stand over the insect crawling amid the pine needles on the forest floor, and endeavoring to conceal itself from my sight, and ask myself why it will cherish those humble thoughts, and hide its head from me who might, perhaps, be its benefactor, and impart to its race some cheering information, I am reminded of the greater Benefactor and Intelligence that stands over me the human insect.

—Henry David Thoreau, in *Walden.*

FORGIVING LOVE

Dr. George MacLeod has told of a young man in his parish in Scotland who once astonished his friends by committing a daring theft. Though he was sent to prison, he did not show the least sign of regret for his deed. Many people visited him, but no one seemed to be able to make the least impression. Early one morning when he was discharged he came to Dr. MacLeod's Institute. Because he was not sure what kind of reception he would get, he did not want to go home. At last, however, friends persuaded him to turn homeward. In the evening he came back to the Institute a completely changed man. They asked him what he found when he reached home. He told them that his mother had a huge breakfast waiting for him, a complete new wardrobe, and the offer of a job. "And what are you going to do now?" Dr. MacLeod asked. "Well," he said, "if mother is really like that. . . ." He could say no more. He broke down. He had seen forgiving love. He had felt its power. He was turning from the way of transgression.

—G. Ray Jordan, in *We Believe* (Abingdon-Cokesbury).

VAIN SEARCH

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below than the way of the holy cross.

—Thomas a Kempis.

REVOLUTIONARIES

It is strange how frequently in history revolutions and disorders are promoted by people who believe themselves to be conservative.

—Count Carlo Sforza.

REVIEWS

The Cross in Man's Salvation

THE CROSS AND THE ETERNAL ORDER, *by Henry W. Clark. Macmillan Co., 319 pp., $2.50.*

The fact of a world conflict has undermined man's faith in himself. The doctrine that man's nature is perfectible through his own efforts without divine grace has been dealt a challenging blow by the barbarism of this conflict. Man doubts his ability to channel his own future. Consequently, there is an increased interest in the place of the Divine in man's salvation. *The Cross and the Eternal Order* is a natural reaction to the spirit of the time.

Dr. Clark takes the position that "The atonement belongs primarily to what, speaking in human fashion, we may venture to call the history of God, rather than to the history of man." In creation, God sent forth from Himself finite life. It was His purpose that this life expand itself, partaking of the infinite holiness of God, until in complete self-surrender it returned into the life of God, its source. This "life-movement" toward God was interrupted by man's sin. The Divine immanence was made to be no longer effective. The work of Christ was to bring "that creative power to a human plane in order to exert it in communicating a new life and a new life-movement." At the cross, Christ surrendered his creative power. He received it again at the Resurrection that he might give his own life to man. Man lays hold upon this gift by faith. Faith is the response of man's will in complete self-surrender to the appeal of Christ.

Dr. Clark's unique approach is a real contribution to Christian thinking. The chapter on faith is an especially able treatment. There is much with which you will not agree, but it is a book which you will want to read.—***Robert L. Hagood.***

Hayes in Hollywood

THE HAYES OFFICE, *by Raymond Moley. Bobbs-Merrill Co., 265 pp., $3.75.*

Under the title of the Hayes Office, the well-known journalist, Dr. Raymond Moley, tells the story of the motion picture industry since Will H. Hayes became its leader, Jan. 14, 1922, at a salary of $100,000 a year.

Hayes' call to this important post came, it is related, from an experience in his home. There he overheard a conversation between his son and two of his nephews in which it was apparent that Bill Hart, the movie actor, was their ideal. This convinced him of the importance of the movies to millions of children and grown-ups. His answer to the call was couched in the words of Paul, *And this I do.*

This incident related effectively by the author reflects the sympathetic approach to the Hayes Office that runs throughout the book. The book avers that the movies needed a boss. Hayes accepted that responsibility and now the industry and public are infinitely better off because Will Hayes answered the call of Hollywood.

Hayes has helped the industry to adopt some practices that are in line with our traditional Christian culture. The story behind the formulation and implementation of several codes that now govern the making of pictures reflects Hayes' understanding of what church people will permit as the maximum of liberty that can be taken with our fixed conceptions of morality. In some respects one wishes that the stern demand placed upon the actors not to offend from the screen might be exacted of their private lives while off the screen. The Hollywood morality, now a synonym for laxity, finds its highest impetus in off-screen episodes. Recent press reports make one wonder if it is not time for an aroused public to add some names to the list of exiles headed by Arbuckle. The eight-minute religious speech delivered by Charles Chaplin in his picture "The Great Dictator" warranted enough calls by interested hearers to be printed and widely circulated. Now, the quotation is met with a quizzical stare.

We may infer from the record that Hayes found the Legion of Decency, a Catholic agency formed to fight for better pictures, helpful in carrying out some of his aims. It seems that his words were not as powerful with movie magnates as the falling off of the box office receipts that the boycott precipitated.

The aims of the book are praiseworthy and a reader may follow through with it to higher appreciation of the movie industry and its efforts. But like many previews of forthcoming pictures, it tends to overstate its case. However, it may well remind the public of the potent, culture-making power that the industry possesses and urge upon it continuous vigilance in dealing with the movies.—***John O. Gross.***

Reviewers

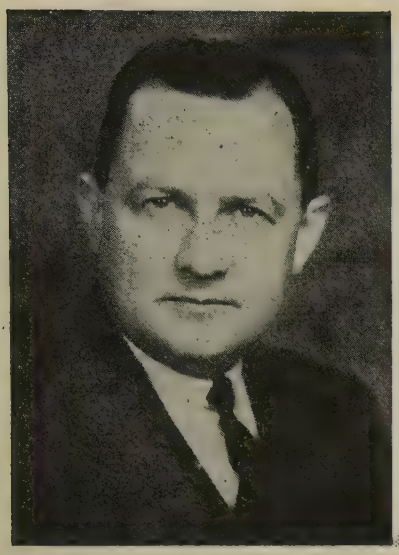
Raymond P. Morris, librarian, Yale Divinity School, and contributing editor, THE PASTOR.

Robert L. Hagood, pastor, Methodist Church, Decherd, Tenn.

John O. Gross, secretary, Department of Educational Institutions, Methodist Board of Education, and contributing editor, THE PASTOR.

Alson J. Smith, pastor, St. Paul's Methodist Church, Brooklyn, N. Y.

Woodrow Geier, editor, THE PASTOR.



CHURCH HISTORY:

Latourette's Achievement

By RAYMOND P. MORRIS

THE publication of the concluding volume of Latourette's *A History of the Expansion of Christianity*, to which he has given an appropriate title, *Advance Through Storm, A. D. 1914 and After, With Concluding Generalization*, lends occasion for a review by way of summary and appraisal of this monumental work.

The sheer massive nature of the undertaking—seven volumes comprising well on to 3,400 pages—is enough to give pause.

There is no gainsaying that this work is important. Each of the volumes has been commendably reviewed by Protestant, Catholic, and secular scholars who have consistently praised it as a work of high excellence. While time alone will determine its limitations and prove its values, we can proceed with assurance that here is a contribution worthy of the attention of all, including the busy pastor.

No one can fail to be impressed by the vast industry which has gone into the making of these volumes. It has been said of one of our great scholars that "his sleepless nights have given us rest." This phrase, however, can be applied to Professor Latourette in only a figurative sense. Diligent as he is, it was not "sleepless nights" but years of labor wherein the nights were used for sleeping while the days were apportioned with jealous care—days ruled by discipline, regularity of effort, persistence, self-denial of those things which detract, planning which gives direction, and purpose which made this work. The author is a man of many contacts, a teacher with heavy class schedules, a busy scholar, a prolific writer on missions and the Far East.

We recall the experience related by the historian Gibbon on the completion of his *Decline and Fall of the Roman Empire*, of how he walked in his garden with a sense of emotional release coupled with not a little of the sense of loneliness that the task which had been so long with him was now completed. Not so with Latourette. As he finished the final volume of his *Expansion of Christianity* he was at work on other projects, including a revision of his *The Chinese, Their History and Culture*, a new *History of the Far East*, and plans for a projected *History of the Christian Church*.

A summary of the means employed for the expansion of Christianity was given as the William Belden Noble lectures and published as *The Unquenchable Light* (New York: Harper, 1940). An estimate of the contribution of Christianity to human history and the effect of the various cultures upon it was stated in *Anno Domini: Jesus, History, and God* (New York: Harper, 1940). The content of these two volumes may be found scattered throughout the seven volumes comprising *A History of the Expansion of Christianity*.

A History of the Expansion of Christianity is the story of where, and how, and when Christianity spread, its effects upon the prevailing cultures and their effect, in turn, upon it, together with an analysis of the peculiar genius of Christianity which led to its phenomenal spread over the entire world to become the most unexpected, and unusual, and important phenomenon of human history.

As we open the covers of this great work and begin to read we find that the writing is good, it reads smoothly, is at all times clear, and the thoughts are well expressed. The contents are well organized and the transitions are skillfully drawn. It employs no tricks of rhetoric. There is none of the flourish of Macauley, nor the glorious flow of Gibbon's prose. It is plain language intent upon clarity, expressing moderate judgment and objective evaluations. At points, perhaps, the massing of detailed information transforms the narrative into a tool of reference rather than a story for continuous reading. There is a certain cautious quality in judgments which again and again leads the author to balance one statement against another.

Again, the story is concerned to a large extent with individuals and institutions. The exposition of the theological genius of Christianity has been relegated to a position of secondary importance. The theologian will be disappointed that so little stress is placed upon the creative ideological factors of the first four centuries, and he will feel that the full importance of the Fifteenth-Cen-

tury Reformation stirrings were not fully acknowledged. But again the question of the interrelationship of theology and the living Church involves space for discussion and seven fat volumes already present a hurdle which will stretch the stride of the average busy pastor. It may be that the very massive nature of Latourette's work will limit its immediate influence upon the rank and file of church leaders.

Also, it is inevitable that such an undertaking must retell much of the story which has been told before. This is especially true of those volumes dealing with the early Church, and to a certain degree through the Middle Ages. After all, we had substantial studies like Harnack which led the way and blocked out the story. The contribution of Latourette at this period lies in a freshness of approach, correction in minor details, refinement of judgments, and in his underlying philosophy of history which colors and shapes the selection of material. When we come, however, to the more recent sections the creative genius of the author is shown at its best and his contribution is the greatest. At this point it is the peculiar judgment of Professor Latourette among fellow historians that he estimates that the past three centuries are the most important of any in Christian history.

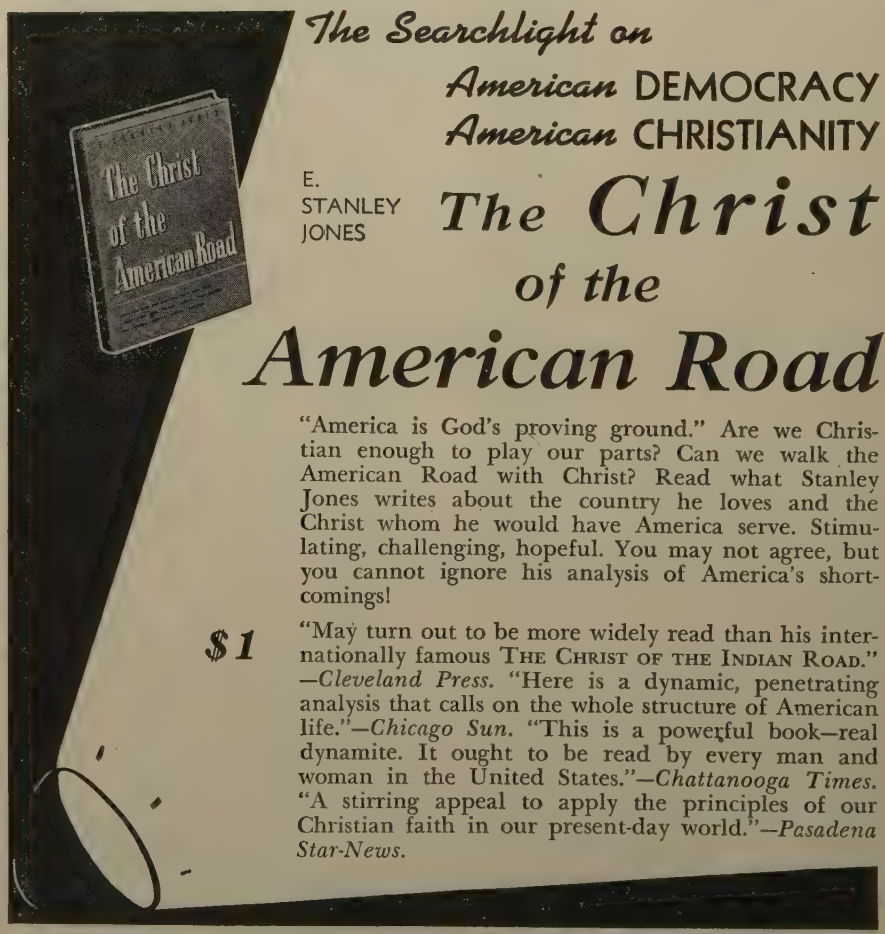
Perhaps the ultimate test for this great work will depend not so much upon the author's faithfulness to the facts, his considered judgments, his amazing industry, but, rather, upon the deeper underlying philosophy of history which is found in his writings and which has shaped, consciously and otherwise, the story he tells. Every man, including the historian, is a creature of his age and he can never free himself from his cultural milieu.

Latourette's philosophy of Christian history can be briefly outlined: There was a first advance to about the year 500, which was followed by a recession brought on by the collapse of the Roman Empire, the advance of Mohammedanism, and the concurring cultural instability of Western Europe. Beginning in the midst of the Tenth Century and continuing for the next four centuries we see another advance, followed by a second major recession from 1350 to 1500. The impulse of the Reformation and the phenomenal expansion of European influence brought on the third great advance which ran from 1500 to 1750. There followed a brief decline lasting for three quarters of a century during which time Christianity reeled upon the impact of rationalism. Following this period and continuing up to the First World War we see Christianity's greatest advance—"The Great Century."

The underlying philosophy of history of *A History of the Expansion of Christianity* is that of advance and recession, followed by further advance and recession. It is fundamentally optimistic and it echoes the Nineteenth Century, with its conception of human progress which now appears to be true but which may also be a conception which the historian of the future will modify drastically because it was historically conditioned by its age. As striking as have been the advances of the Christian faith, likewise, and in contradiction have been advances which we see epitomized at Hiroshima and Nagasaki. The ascendency of Christianity may be due to the ascendency of Western culture and Western culture has now developed the means to destroy itself.

Be that as it may, and with the course of the future we cannot know, it remains to be said that the few efforts have been put forth by scholars which support by such vast documentation as valid evidence of the vitality of the Christian faith.

A History of the Expansion of Christianity, by Kenneth Scott Latourette. 7 vols. Harper & Brothers, per volume, $4; complete set, $28. The volumes: I, *The First Five Centuries;* II, *One Thousand Years of Uncertainty;* III, *Three Centuries of Advance;* IV, *The Great Century;* V, *The Great Century;* VI, *The Great Century;* VII, *Advance Through Storm.*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Slants on the secular

By ALSON J. SMITH

IN THE winter, 1942-43, issue of *South Today*, Editors Lillian Smith and Paula Snelling tell how, as children, they found a trunk full of old Confederate bills in an attic and rushed down to the drugstore with their newfound wealth, only to discover that all those bills would buy not even one pound of candy.

Today, say the writers, we are thinking of buying a new world. But it can't be bought with old Confederate bills of race slavery and prejudice and frustration, nor with the imperialistic British pound of arrogant exploitation, nor with blocked marks of madness and hate, nor with violence and death. It must be bought with the democracy of the human spirit, with intelligence, with creative understanding, with love, with life itself.

The price will be high, but it will be a good bargain, a fine "buy" for us and for all the earth's children.

FROM NEW ENGLAND comes the news (*New York Times*, June 14) that Professor Ernest A. Hooton, Harvard anthropologist, is now advocating universal military training for women.

The professor, who always has a sharp tongue in his cheek, believes that this is the best and safest way to gratify the desire of the "weaker" sex to wear trousers, and that it might lead to a matriarchate, or rule by the mothers, a form of social organization which is very successful among warlike savages.

Getting women into uniform would decrease, according to the author, the peril from hit-and-run carriage pushers. It might also destroy feminine illusions about brass buttons and gold braid, and the girls would be certain to be employed in KP duty and other tasks that would ultimately contribute to their value as wives and mothers.

Professor Hooton does not think that women would be of much value as combat troops, but he believes that this defect might be remedied by injections of hormones. He is convinced that military training would never "regiment the mind" of the female.

"The underlying purpose of all my argument," he says, "is to check the prodigal breeding that is going on and to prevent the infinitude of divorces, broken homes, and abandoned children that will presently be upon us. In preserving the American nation we are in a fair way of busting up the American family." Selah, Doctor!

TWO YEARS AGO President James B. Conant of Harvard appointed a twelve-man faculty committee to make a study of American education and recommend policy changes. That committee has now made its report in a volume of 267 pages entitled *General Education in a Free Society*, and, if adopted, it will end the elective system introduced by Harvard's former president, Charles W. Eliot more than sixty years ago. The report calls for a greater emphasis on general education, and decries the trend in recent years to stress vocational and trade subjects.

Among the new compulsory courses recommended by the committee is one to be called "Great Texts of Literature." Eight books are suggested for this course, chosen from Homer, the Greek tragedies, Plato, the Bible, Virgil, Dante, Shakespeare, Milton, and Tolstoy.

The report concludes that the aim of education should be to prepare the individual to become an expert, both in some particular vocation or art and "in the general art of the free man and the citizen."

Harvard is the second great U. S. university to return to the classics. Under President Robert M. Hutchins, the University of Chicago has long since turned its back on the kind of technical education that turned out pulpits who knew the answers—but not the questions.

The wheel has now come full swing at Harvard from the days, eighty years ago, when the great Louis Agassiz could shock Bishop Lawrence (who had penciled, opposite Genesis I in his family Bible, the date of Creation: March 2, 4004) by telling his class in zoology: "Gentlemen, pass a silk handkerchief once a year over Plymouth Rock until it is a pebble. So long has the earth stood."

IN THE MOTION PICTURE "Going My Way," there is a scene in which the aged priest points to a volume of General Grant's *Memoirs* on his library shelf and informs his young assistant that he has secreted a bottle of whiskey behind it. The assistant takes down the bottle, and he and his superior enjoy a "bit of the cratur" in a scene suffused with Irish emotionalism.

In an article in the June, 1945, issue of the *Journal of Studies in Alcohol*, Professor Roland Bainton of Yale uses this incident to point out the difference between Protestant and Catholic mores on the subject of drinking. A Protestant minister caught imbibing would probably lose his pulpit. But the Protestant can marry, while the priest is certain to be defrocked if he contemplates any non-priestly relationship with a member of the opposite sex.

Here, according to Professor Bainton, we have a perfect example of two rigorisms—a Protestant rigorism against drinking and a Catholic rigorism against sex. Both represent reactions against excess—sexual excess in the traditionally Catholic southern countries of Europe, and alcoholic excess in the traditionally Protestant north.

Professor Bainton concludes that the attitude of the churches throughout the centuries provides us with no absolute rule on drinking, the only fixed principles being self-control and consideration for the weak.

RECENT APPEALS have been made in New York for funds to complete the huge Cathedral of St. John the Divine. The Cathedral was begun many decades ago, but to the calloused eye of this observer it does not appear to be any nearer completion now than it was fifteen years ago when he first saw it. Perhaps Henry Thoreau's comment on architecture in *Walden* has a certain pertinence:

"More sensible is a row of stone that bounds an honest man's field than a hundred-gated Thebes that has wandered far from the true end of life. Most of the stone a nation hammers goes towards its tomb only. . . . As for the religion and love of art of the builders, it is much the same the world over, whether the building be an Egyptian temple or the U. S. Bank. It costs more than it comes to. The mainspring is vanity, assisted by the love of garlic and bread and butter. . . . Many are concerned about the monuments of the West and East, to know who built them. For my part, I should like to know who in those days did not build them—who were above such trifling."

It could be that Henry was right—he usually was.

slants on the religious

By JOHN O. GROSS

BRUCE MARSHALL, in *The World, the Flesh and Father Smith* (Houghton Mifflin), uses his wit to satirize fat priests and quaint nuns. But in it Father Smith makes a profound observation that shows the drift of the years between the two wars.

"In the old days," says Father Smith, "people pretended to be better than they were, but now they pretend to be worse. In the old days a man said that he went to church on Sunday even if he didn't, but now he says he plays golf and would be very distressed if his men friends found out that he really went to church. In other words, hypocrisy used to be what a French writer calls the tribute vice paid to virtue, but now it's the tribute virtue pays to vice. . . ."

EDWIN A. BROWN, through his article on "The Church and Industrial Conflict" (*The Christian Century*, Aug. 8, 1945), calls upon the Church to take the initiative in building a permanent industrial peace. Underlying issues he says in the conflict between labor and capital, namely, fair wages, rights of management and security, are not merely economic but moral and the Church, the exponent of moral law, does possess a basis for agreement on fundamental values. In this same connection, the suggestion of Bishop G. Bromley Oxnam in his book, *Labor in Tomorrow's World* (Abingdon-Cokesbury), for Christian members of the labor unions to function as such inside of them is potent.

ZION'S HERALD, Aug. 8, 1945, enthusiastically describes in an editorial, its leading article "About Conscientious Objectors" by Dr. Edgar S. Brightman, as one of the "most distinctive contributions that we have made to religious journalism in a long time." In the article, Dr. Brightman summarizes the contributions which the conscientious objectors have made to American life.

"1. They have upheld freedom of conscience in time of war.

"2. They have made contributions to the public health and welfare.

"3. They have served as a stimulus to the peace movement and to social justice.

"4. They have forced the church to consider what its message is:—about conscience, about the relation of Christianity to war, and about its promises to support C.O's.

"5. They have forced young people into the uncomfortable position of considering what the promises and ideals of the church are worth. The young people who, under this compulsion, find that hitherto the word of the church has not been as good as its bond, thus become a group who may be the nucleus of a new revival."

The last mentioned statement, Number 5, ties up with a study of the 1944 General Conference vote on the Methodist Church stand on war presented in the August 2 *Michigan Christian Advocate* by Aiko Hamaguchi, Adrian College student. It states that the vote reversed the previous position of the Methodist Church on war and that it affirmed there that "God himself has a stake in the struggle." In order to show the opinions of various groups within the Methodist church on the issue, an analysis was made of the vote. In the Southeastern Jurisdiction, 85 per cent of the lay delegates voted to revise the Church's position by substituting the minority report for the majority report; in the South Central Jurisdiction, 67 per cent; in the Northwestern Jurisdiction, 66 per cent; the North Central Jurisdiction, 59 per cent; the Western Jurisdiction, 45 per cent; and the Central Jurisdiction, 26 per cent.

The ministerial vote for the minority report ran 68 per cent for the South Central, 67 per cent for the Southeastern, 50 per cent for the Northeastern, 34 per cent for the North Central, 33 per cent for the Central and 31 per cent for the Western.

The author of the article deduces many conclusions, such as the Southeastern section of the Church evidences the strongest sentiment in favor of the present position of the Church; that if the North Central, Western and Central jurisdictions had voted the minority report would have been defeated with a 58 per cent vote against it; that if the pastors alone had the determining voice they would have rejected the minority report; their vote was only 40 per cent for it. District superintendents, he notes, gave the minority report 57 per cent of their votes and ministers in special appointments, contrary to many widespread opinions, voted 64 per cent.

This analysis indicates that there is unquestionably a difference of opinion on the Methodist Church's position about war. If this vote were to serve as the "Gallup Poll" to indicate the views of the whole church on war, it would show that the friends of the C. O. cannot hope for enthusiastic support of Paragraph 1712, Section 16, 1944 *Discipline*, until there is a wider acceptance of the position by the membership of the Church. Church legislation, like state legislation, requires the undergirding of public opinion to be effective.

ANY of the observers at Kansas City in 1939, who sensed the sensitiveness of Bishop F. Otto Melle of Germany at the Uniting Conference, will not be surprised to read in Bishop Paul N. Garber's report on "Germany and German Methodism" (*Zion's Herald*, Aug. 8, 1945) that Bishop Melle and many of the other leaders of the Methodist Church were caught in the pernicious Nazi system in Germany and supported Hitler.

This was true, however, Bishop Garber says, of most of the ministers of all other churches. And he adds that Niemoeller's position was not in any sense clear. "Many people over here think that if Niemoeller could volunteer as he did to fight on the battlefield for the Nazi regime, he could not have very little difference in the attitude of the various German churches and religious leaders in regard to Hitlerism."

THE atomic bombs that dropped on Japan may have finally aroused our world to see as *The Christian Century* (Aug. 22, 1945) aptly says that the "march of science must be paralleled by the march of man." At any rate, *The Christian Century* says it has left the religious leaders who "have been dazzled and obfuscated by scientific progress and have reacted by diluting their faith with a watery mixture of science to make it palatable to the modern mind" decidedly wanting.

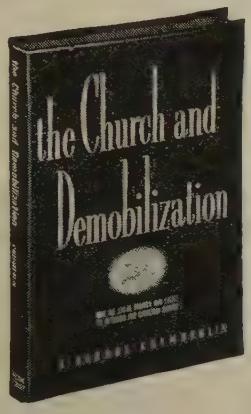
The statement, if pondered, will prove worth rereading. Religious leadership bent on keeping respectable with scientists (let *The Christian Century* take notice), many of whom have been agnostic, if not atheistic, has been uncharitable with its own rich tradition because it sometimes seemed foolish or naive in scientific circles. What was it Paul said about the foolishness of preaching? Maybe the atomic bomb will stimulate the Church to become again a specialist in matters pertaining to faith.

What plans should you make for your returning soldiers? How can you enlist them for Christian Service?

NO ONE IS IN BETTER POSITION to answer these questions than J. GORDON CHAMBERLIN, a specialist in young adult work and church administration who has for two years made an intensive study of facts pertinent to our soldiers' home-coming. Regular contact with Washington officials, with soldiers, and with churchmen across the country has given him a valuable over-all view of the problems and opportunities presented to the churches by demobilization.

The CHURCH and DEMOBILIZATION

by J. GORDON CHAMBERLIN



Mr. Chamberlin stoutly maintains that the church's plans for the demobilization period must be incorporated into the total task of the church, and in so doing he takes issue with several current trends, giving a new, long-range view of the matter. His book is as helpful as it is authoritative and challenging. He tells what your servicemen want and need, what will work in your church, and how you can make it work.

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On America's Gods

GOD IS NOT DEAD, *by Bernard Iddings Bell. Harper & Brothers, 185 pp., $2.*

God, the God as revealed in Christ is dead, said Friedrich Nietzsche more than sixty years ago. The Christian God is crowded out of modern civilization by noise and greedy ambition, by a "contemptible struggle for wealth, by resurgent barbarism." But man, who finds a godless life intolerable, must create a new god to adore and to serve—so said the sensitive German thinker who died in a madhouse in the year 1900.

It is with the claim that God is dead that Bernard Iddings Bell deals in his new book. He also deals with the attempt of our contemporaries to substitute new gods for the God who was nailed to a cross by greedy, cowardly men who would have no king but Caesar.

God Is Not Dead is a disturbing book about the real spiritual problems of mature people. The author did not label his book a book on evangelism, but it is decidedly such a book. *God Is Not Dead* grew out of the author's consultations with business men, labor leaders, poets, physicians, lawyers, politicians, journalists, and others. Each person was asked to explain what his chief spiritual problem was. With the replies of these persons as a basis, the author then wrote his book.

The book includes stimulating discussions of the nature of God, the nature of man, the problem of wealth, the Church and social problems, and the Church and the peace. Here, as in his other books, Bernard Iddings Bell is the unsparing critic of the Church and its "conventional religiosity." But perhaps the greatest contribution of the book is the description of that "padded mediocrity of soul" which characterizes Americans whose real worship is wealth, and whose chief pursuits are amusement and luxury.—***Woodrow Geier.***

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The Test of Power

[*Continued from page 23*]

have ourselves sent Christ back to the manger while we feasted at the inn. We have adopted his cross as the symbol of the triumph of the Church. It ought not to be that. We ought to carry his cross through the troubled ways of life. Christ has no throne, at least on earth, while the sons of men walk in darkness.

It may be a dream, or a reality delayed, but nothing could be greater than for the Church to recover her faith and live it.

Alfred Noyes said recently that "there is an everlasting body of truth in the intellectual armories of Christendom which has only to be rightly used to ensure a cleansing change of heart and mind throughout the world." Of course there is. It is there, waiting to be evoked. It means God's coming into men's lives. It means God's coming to make men righteous. It means God's coming to give men a sense of fellowship that will make them children of God.

It is not the church as a physical institution that matters so much. Lots of churches have to be re-built these days. They have been destroyed. But if we re-build them, what if people do not come into them? We must carry the light in our hearts before we can give it to the people. Lighted churches shine out in the dark world and only increase the gloom. When men see the light, they will build their own churches as their fathers did when faith was vital to them.

In these days, multitudes of men are coming back from the war. If we could really get to the bottom of what they are looking for, we would find that they are looking for the Christ Child once more. They have seen too many babes neglected, starved, slaughtered; they have seen mothers fleeing for refuge; they have seen children homeless, neglected, unwanted. They are looking for the Madonna once more, with the Christ Child.

They are not so very conscious just now that it is the Christ Child they are seeking. They are far more conscious of the dark night and the bitter snow and the huddled sheep. And if the church recovers her faith so that she can go out to them and show how these things can be altered because of the faith that is in her, then the Power of God will have come to us anew.

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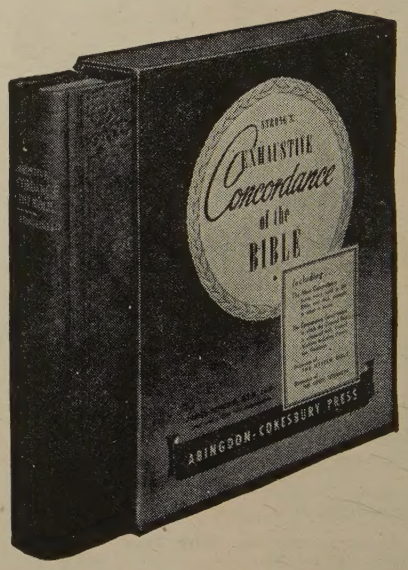

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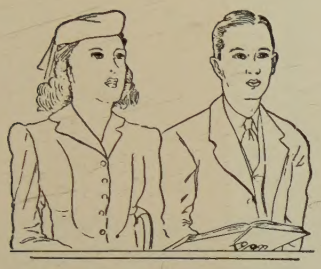

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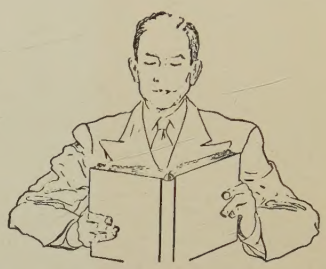

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¶ The new department in THE PASTOR (see pages 24-29) will bring to our readers the writings of many widely recognized authorities in all phases of pastoral work. One of these will be Russell L. Dicks, who will serve as general editor for the department on pastoral work and will contribute to this department regularly. ¶ Russell L. Dicks' experience fits him uniquely for this editorial task. A graduate of Union Theological Seminary, he was for five years on the staff of Massachusetts General Hospital, Boston, and for three years he was a member of the faculty of Southern Methodist University and associate pastor of Highland Park Methodist Church, Dallas, Texas. ¶ During 1943, Mr. Dicks was with the Army and Navy YMCA-USO, conducting seminars on personal counseling for military chaplains, civilian clergy, social workers, and USO personnel in camps and defense areas. ¶ At present he is chaplain of Wesley Memorial Hospital, Chicago, and a member of the faculties of McCormick Theological Seminary, Chicago Theological Seminary, and Garrett Biblical Institute. ¶ His published works include: *The Art of Ministering to the Sick* (co-author with Richard C. Cabot, M.D.); *And Ye Visited Me; Your Self and Health; The Ministry of Listening; Who Is My Patient?; Pastoral Work and Personal Counseling,* and *Thy Health Shall Spring Forth.*